The CHRISTIAN CENTURY

A Journal of Religion

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Mr. Roosevelt and Foreign Policy

An Editorial

Is China Going Communist?

By S. S. Lautenschlager

October Survey of Books

Thirty-Four Books of the New Season Reviewed by Henry Nelson Wieman, A. C. McGiffert, Jr., Robert A. Ashworth, Albert W. Palmer, W. E. Garrison and others.

Fifteen Cents a Copy — Oct. 5, 1932 — Four Dollars a Year

OCT 3 1932

XUM

The CHRISTIAN CENTURY

October 5, 1932

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

EDWARD SHILLITO — MARCUS A. SPENCER
JOHN RAY EWERS — FRANK RAWLINSON
ERNEST THOMAS — EDWARD LAIRD MILLS
CHARLES T. HOLMAN — WILLIAM S. ABERNETHY
EDGAR DEWITT JONES — EDWARD W. STODGHILL
E. TALLMADGE ROOT — P. O. PHILIP
EDMUND B. CHAFFEE — T. T. BRUMBAUGH
DON D. TULLIS — JAMES A. GEISSINGER
JOSEPH MARTIN DAWSON — W. A. VISSER 'T HOOFT
VERE V. LOPER — BRUCE S. WRIGHT
ADIEL J. MONCRIEF, JR. — CHARLES O. RANSFORD
VINTON E. McVICKER — DONALD A. LOWRIE
E. A. FRIDELL — CHARLES DANIEL BRODHEAD

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

Contents

Editorial
- Editorial Paragraphs 1187
- What Christians Think About Union 1191
- Mr. Roosevelt and Foreign Policy 1192

Contributed Articles
- Is China Going Communist? by S. S. Lautenschlager 1195
- What Is Liberal Catholicism? by W. Norman Pittenger 1196
- So This Is Blake! by Helen G. Murray 1199
- Bill Schwartz, by Ware W. Wimberley 1200

October Survey of Books
- What I Owe to Christ, by C. F. Andrews. Reviewed by W. E. Garrison 1202
- Christian Mysticism, by William R. Inge. Reviewed by W. P. Lemon 1202
- Ozora Stearns Davis, by Grace Tinker Davis. Reviewed by Albert W. Palmer 1203
- The Tinderbox of Asia, by George E. Sokolsky. Reviewed by Theodore C. Hume 1203
- Is God a Person? by Edgar Sheffield Brightman. Reviewed by Henry Nelson Wieman 1204
- Piety Versus Moralism, by Joseph Haroutunian. Reviewed by A. C. McGiffert, jr 1205
- Science and First Principles, by F. S. C. Northrup. Reviewed by N. M. Grier 1205
- Sons, by Pearl S. Buck. Reviewed by Paul Hutchinson 1206
- The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity, by David L. Cooper. Reviewed by C. C. Klingman 1206
- The Mind in Action, by A. Campbell Garnett. Reviewed by William E. Hammond 1207
- Consolations, by Alfred W. Martin. On the Religious Frontier, by Percival Chubb. Reviewed by Edwin T. Buehrer 1207
- Living Creatively, by Kirby Page. Reviewed by Hugh Stevenson Tigner 1208
- Modern History, by Carl L. Becker. Reviewed by Mark Rich 1208
- Jason Lee, Prophet of the New Oregon, by Cornelius J. Brosnan. Reviewed by W. W. Sweet 1209
- The Challenge of Change, by John Milton Moore. Reviewed by Robert A. Ashworth 1209
- New Learning in Old Egypt, by Erdman Harris. Reviewed by Herbert L. Willett, jr 1209
- The Answering Glory, by R. C. Hutchinson. Reviewed by Mary Hallet 1210
- The Affective Consciousness, by H. B. Britan. Reviewed by W. G. Piersel 1210
- The Country Church in North Carolina, by Jesse Marvin Ormond. Reviewed by R. J. Tamblyn 1210
- Books in Brief 1211

Correspondence 1212

News of the Christian World
- Correspondence from Washington 1214
- Correspondence from Pittsburgh 1214
- Mission from Indian Churches to England 1216
- Correspondence from Minnesota 1217
- British Table Talk 1218
- Correspondence from Indiana 1219
- Correspondence from New York 1220

The New Films 1223

Books Received 1223

Contributors to This Issue

S. S. LAUTENSCHLAGER, professor in Cheloo university, Shantung, China.

W. NORMAN PITTENGER, research associate in Princeton university.

HELEN G. MURRAY, on the staff of the social service division of the Congregational Education board.

WARE W. WIMBERLEY, minister Presbyterian church, Greenfield, Ia.

W. P. LEMON, minister First Presbyterian church, Iowa City, Ia.

ALBERT W. PALMER, president Chicago theological seminary.

THEODORE C. HUME, minister New England Congregational church, Chicago.

HENRY NELSON WIEMAN, professor of the philosophy of religion, University of Chicago.

A. C. McGIFFERT, JR., professor of theology, Chicago theological seminary.

N. M. GRIER, professor of biology, Wagner college, Staten Island.

C. C. KLINGMAN, minister Christian church, Louisville, Ky.

WILLIAM E. HAMMOND, minister Community church, Walker, Minn.

EDWIN T. BUEHRER, minister Congregational church, Haworth, N. J.

HUGH STEVENSON TIGNER, minister Universalist church, Oneonta, N. Y.

MARK RICH, minister Groton Community parish, Groton, N. Y.

W. W. SWEET, professor of church history, University of Chicago.

ROBERT A. ASHWORTH, editor of the Baptist, Chicago.

HERBERT L. WILLETT, JR., on the staff of the community chest, Washington, D. C.

MARY HALLET, Scranton, Pa.

W. G. PIERSEL, professor of education in Marietta college.

R. J. TAMBLYN, minister Grace Methodist Protestant church, Greensboro, N. C.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLIX CHICAGO, OCTOBER 5, 1932 NUMBER 40

EDITORIAL

IN THE ABSENCE of the precise agreement made between the caste Hindus and the depressed classes it is impossible to comment with assurance on the outcome of Gandhi's "fast unto death." Evidently Gandhi believes that the agreement embodies a sufficient guarantee of the permanent inclusion of the untouchables in the general Hindu community to justify him in regarding the main purpose of his fast as gained. But as the terms have been summarized in the cables to America the compromises seem to have been so many, and so to affect the position of all parties, that it is impossible to say who stands victor in the outcome. Perhaps that is the sign of a sound compromise! Gandhi has gained his contention that the untouchables are to be treated as a part of the Hindu community, but the untouchables gain their contention as to their need of special protection by being guaranteed a certain number of positions in the public service and 148 seats in the provincial legislatures, in place of the 61 allotted them in the British cabinet's scheme. The cabinet, on the other hand, has gained its contention as to the need for some special provision for the outcastes by the new plan for special primaries, which will be held for ten years instead of the twenty in the cabinet plan, and will be within the general framework of the Hindu community but will gain the same practical end that the separate electorate had in view.

Gandhi Breaks His Fast

Gandhi's Greatest Undertaking

PENDING the arrival in this country of the article in which C. F. Andrews, Gandhi's most intimate friend, has promised to interpret the mahatma's fast to western minds, we have no desire to comment at length on what has happened. But we cannot let the breaking of Gandhi's fast pass without pointing out the way in which he used this "tussle," as he called it, to reestablish his matchless moral authority over his own group, and to push forward the fundamental revolution for which he is working within Indian society. Undoubtedly the greatest victory which Gandhi has won by his resort to this fast—if it is in order to speak of any victory as having been won—has been over the prejudices and fears of his own caste Hindus. It is simply impossible to make most westerners understand the extent of the social revolution involved in bringing caste Hindus to a point where they will not only afford outcastes social recognition, but will trust them to cast 148 out of the total of 766 votes that are to represent the total Hindu constituency in the proposed provincial legislatures. But having won this victory, Gandhi is in a position to push on toward a wiping out of the whole system of communal voting, for huge sections of the Moslem population, having seen the caste Hindus act with so much generosity toward the outcastes, will be convinced that they have nothing to fear from a Hindu majority. The system of voting by communities in India is modern, having been introduced by the British in 1909. But the social and religious cleavages on which it has thrived are ancient. By his fast Gandhi has served notice that he means to attempt nothing less than the unification of all Indian society. It is the most stupendous undertaking a single man could contemplate, but Gandhi evidently means to make the effort.

Mr. Insull's List of Insiders

THE PUBLICATION of a list of favored persons who were permitted to purchase Insull stocks at reduced prices in advance of the offering of them to the public is, however it is interpreted, an illustration of a wholly illegitimate type of high finance. The list as published thus far contains something over two hundred names. There are strong reasons to suspect that there are other names, probably a good many more than two hundred, that have not yet been made public, and it is not impossible

that the list that has been published is one prepared to divert attention from the persons in public office who were the recipients of similar Insull favors. But taking the record just as it now stands, there is plenty of food for reflection in it. For example, the very important and highly respectable brokerage firm of Halsey, Stuart & Company was down on the list for the privilege of buying 43,000 shares at $12 a share just before they were put on the market at $27. A neat little profit of $645,000. That this firm reaped a wholly indefensible profit might be considered nobody's business; but the fact that this profit represents an overcapitalization—an issue of stock for which nothing was paid but upon which the public utility corporation that issued it would forever be entitled to earn dividends by overcharging the public for service—comes close to making it everybody's business. Insull Son & Company took 10,000 shares on the same terms, and Martin J. Insull (now rusticating in Canada while his eminent brother is resting in Paris) took another 10,000 shares. Of course these items, or for that matter the whole list aggregating 250,000 shares handed out on the same terms, represent only a drop in the bucket of Insull water. And what is worse, the Insull practice was only a particularly rank illustration of a common usage of corporate overcapitalization. One does not need to be a red radical to believe that a financial and economic system which includes this feature is due for fundamental revision before the world's business will ever be on a firm footing or will be honest enough to deserve to prosper.

A Pleasant Time Will Not Be Had By All

WE CONFESS to some uncertainty as to whether the Evangelical Leagues of the New York district which held their convention at Dunkirk, New York, last month are composed of young people from the Evangelical church or from the Evangelical synod. Both are denominations with a conservative background. But we feel safe in predicting that if the young people really try to carry into effect the various things they resolved to do, there will be a considerable stirring within whatever denominational household is affected. Here are four resolutions entered by this convention: first, to "engage in a critical study of the capitalistic system as opposed to the ethics of Jesus"; second, to "practice and adhere strictly to the teachings of Jesus in all relationships"; third, to "refuse to bear arms in time of war, since it is a direct violation of the Christian conscience"; fourth, to "make a careful study of racial groups in the United States, and promote social and cultural intercourse between the races." Persons thirty years of age, or older, who read that list of "resolves" are likely to feel a stirring of the heart, together with a certain wistful longing for the return of days when the public announcement of such purposes seemed possible. Think of starting out tomorrow morning to let all and sundry know that you intended to "practice and adhere strictly to the teachings of Jesus in all relationships"! But perhaps one big trouble with the world is that there are so many over thirty who read such resolutions in this mood of indulgent reminiscence. And perhaps the principal hope of the world is that there are still those under thirty who will avow and attempt such purposes. God bless the youngsters who march into life with such a courage and faith! But we trust that they know that if they mean what their resolutions say, life in a church young people's society will not be the happy Sunday evening affair it was in a former generation.

When Mechanisms Master Men

AN INGENIOUS British inventor has constructed a mechanical man which can do all sorts of incredible things. And then, in a moment of aberration, the ungrateful monster shot his maker in the hand. This was doubtless more the fault of the maker than of the monster. It is, in fact, always the fault of the artificer when his own artifact rises up and smites him. The thing is happening right along in less dramatic ways but sometimes even more disastrously and on a larger scale. Man makes labor saving machinery and lets it throw him out of work. He invents vehicles for rapid transportation which throw him into the ditch or drop him in wastes from which there is no escape or crush him in collisions. He devises economic and financial mechanisms that quite regularly run down all who are in the way and occasionally turn over and pile up on the operator. Sometimes the catastrophe is caused by some hidden defect in the machine, but just as often it comes because the machine itself is so much more perfect and efficient than the human control of it. Mechanisms have their uses, but a mechanism that outruns the purpose for which it was made is a ghastly horror. This has all been said many times before, but the misadventure of the young inventor with his robot just the other day gives excuse for saying it again. And the reason for saying it again is that it comes so near to describing what is the matter with the world at the present time.

Re-establishment or Disestablishment?

ANGLICANS view the possibility of disestablishment sometimes with apprehension, sometimes with hope. It would mean the gaining of freedom from secular control at the cost of losing some tangible assets and some prestige. Our own judgment is that the church would gain by whatever sacrifice might seem to be involved. At the recent meeting of the Modern Churchmen's conference another alternative was suggested. Dr. Major, impatient at the church's weakness in dealing with the "romanizing tendencies" of the Anglo-catholics, declared that if the church could not cleanse its own house the state

XUM

would have to step in and re-establish the church on a broader and more inclusive basis. On one hand, "traditionalism, clericalism and ecclesiasticism have been on the increase in the Church of England during the last three generations." On the other hand, secularism is the foe of all Christianity. Modern churchmen have to engage in battle on both fronts. The only defensible established church is one that shall be a real church in standing for the things that are essential in Christianity, but an inclusive church which will "value the things that Christ valued, put principles above precepts, and regard no particular ecclesiastical institution, whether the mass or the episcopate, as essential." That the Church of England, as at present constituted, will voluntarily accept such a "new reformation," we must confess that we see few signs. And yet, it might be one way out of the dilemma. Give the Anglo-catholics full liberty to hold such faith and use such ceremonies as appeal to them. Give equal liberty to the broadest and the lowest churchmen. Make a place also within the church for the Methodists, Congregationalists, and Presbyterians (if they would come in), and for the Salvation Army. Re-establish the Church of England on what the Christian World calls "a truly comprehensive basis of progressive Protestantism." But could such a church be truly a national church? The British nation is not all progressively Protestant. There are the Anglo-catholics, and the Roman Catholics. Part of it is not Christian at all. There are the secularists. A national church however broad is an anachronism in a nation that is not religiously homogeneous and that contains within its citizenship many who are religiously narrow. Disestablishment is the only logical way.

Anti-American Agitation In Japan

THERE seems to be no question but that the Japanese press is doing its best to work up an American war scare. All sorts of wild rumors about the establishment of American airplane bases on the shores of Kamchatka, about the building of an American railway from Alaska to Moscow (tunneling under the Bering strait), about the preparation of bombers' photographs are circulating through the newspapers. When Americans remember the sort of stuff about Japanese naval bases in Lower California and Japanese designs on Hawaii that was being printed a while ago in the Hearst press and in many other papers on the Pacific coast, they are likely to dismiss the present Tokyo war scare as just another exhibition of modern newspaper jingoism. And to some extent it undoubtedly is that. But it should be remembered that there is a close connection between the press and the state in Japan; that every newspaper in Japan is printed at all times under the shadow of censorship and with its contents subject to instant government control. Any such continued newspaper campaign as the Japanese public is being subjected to must therefore be taken to mean that the Japanese government—which probably means the war office—wants it to be generally believed that a war with the United States is impending. Such a state of affairs may contribute to the making of untoward incidents out of which a genuine threat of war might develop. The course of the United States is, however, clear, and the government is pursuing it with care and resoluteness. Causes of diplomatic offense must be sedulously avoided, chances for any sort of an armed clash must be eliminated, while at the same time the principles of the Hoover doctrine are legally maintained and American financing of the economic aspects of the Manchurian occupation is withheld. As long as this policy is followed nothing short of a Japanese attack on American territory could bring on a war between the two countries.

If the Cotton Picker Proves Successful

AMONG the items that have appeared in Dr. Taylor's account of events in the south, in recent issues of The Christian Century, there is one which takes on great importance when seen against the background of the present depression. Rumors have been coming out of the south for a good many years of the nearing approach of a machine that will successfully pick cotton. Now, although perfection has still to be reached, the department of labor is reputed to believe that it will not be long before a cotton picking machine will be in successful operation. Two men, handling such a machine, will be able to do as much work as has been done in the past by a hundred field hands. What then? Well, as we are all by now aware, we will then have one more example of the social dislocation caused by technological unemployment; one more great field from which the machine will drive out the man. But the consequences in this case may be both more spectacular and more tragic than they have been in other fields of industry. In the case of cotton, the displacement of hand labor is going to mean doing away with the means of livelihood of multiplied thousands, perhaps millions, of Negroes. Most of them are without education and are accustomed to a low standard of living. If they can no longer support themselves in the rural regions of the south, where will they turn? Some of them may find work in the heavy industries of Birmingham, Atlanta and such southern cities, but these places can by no means absorb any such horde. The prospect is that, with a general introduction of a cotton picking machine, the south will be overrun with a shifting, irresponsible army of Negro drifters, who will gradually find their way into the north in far greater numbers than at any time in the past. There they are likely to disrupt entirely the market for common labor. The student of past economic upheavals can project this prospect as far as he pleases; he can hardly be persuaded that it is nothing but an ugly dream when he remembers that a previous invention

in the cotton industry—Eli Whitney's gin—is held by most historians to have laid the foundation for the civil war.

Freedom of the Air And of the Press

FREEDOM and fairness on the air seem to have been attained to the full satisfaction of all parties, so far as concerns the use of the two state-owned Wisconsin broadcasting stations in the recent campaign in that state. Representatives of the stations and of the various large political groups arranged a schedule which gave each of the five principal parties an opportunity to be heard. The democrats got nine hours, the republicans and progressive republicans four and a half hours each, the prohibitionists and socialists six hours each, and each of the five had an additional fifteen minutes in a joint program on the last day. One article in the agreement said: "It is further agreed that the station officials will not undertake to censor in any way the material presented." The arrangement was frankly experimental, but it was an intelligent and promising experiment. Elsewhere radio censorship of unpopular opinions continues. The bulletin of the national committee on education by radio, dated September 15, reports that the National Broadcasting company refused to broadcast an address by the eminent Harvard economist, Professor William Z. Ripley, to the National association of savings banks, unless he would blue pencil his scathing analysis of public utility financing. The day which brings this news brings also the newspaper headline: "$148,000,000 loss in Insull Utilities," and the story of a favored list of more than a thousand prominent citizens to whom Insull securities were sold at much less than the market price in the boom days so that they might immediately put them on the market at a profit; and the comment, after listing a dozen interrelated corporations, holding companies and syndicates, that "securities were bought, sold, loaned, pledged and borrowed between these various Insull units to such an extent that it is said to have been difficult for the receivers to present plainly the various ramifications." Interested parties cannot keep these facts out of print, but they are still able to keep them off of the air.

The Church Has Plenty Of Money

SHALL the church pray for money with which to carry on its program? No, say the Western New York Baptists. Why ask the Lord for what he has already given us? The church has plenty of money for its work. If it is cramped for funds—as of course it often is—it is because it does not put its money where it will do the most good. The Baptists have under way a $500,000 campaign and a "Pray It Through" movement. A resolution introduced by the moderator, Stanley I. Stuber, and passed by the Ontario Baptist association, September 20, 21, urges the separation of these two enterprises and a wiser use of church funds. "We already have sufficient funds, given by consecrated church members, to amply meet all our missionary needs. Our trouble is not lack of funds, but an unfair and unequal distribution of them. Our local church programs are much too extravagant. Many of our ministers' salaries are set much too high."Consider Kagawa, the resolution goes on, who receives $10,000 a year in royalties on his books, lives on $40 a month, and puts the rest into the Japanese Kingdom of God movement. The church needs ministers who will live on less and let the surplus go where it is needed. If the ministers do not do it voluntarily, the churches should do it "on their own behalf." These are brave and vigorous words. A sacrificial ministry is not the only thing the church needs, but it is one thing. The church cannot prosper by starving its ministry. But there never was a better time for ministers who mean what they say when they preach to set an example, both to the church and to the world.

Lotteries Are Both Wrong and Stupid

A NEW CRAZE for lotteries seems to be rampant. Apart from the ethics of it, trying to make money by investing in lottery tickets is one of the most idiotic forms of avarice ever invented. No one can be inveigled into this particular form of effort to get other people's money unless he is too simple-minded to understand, or has been trained to forget, that while the individual's investment is small and the possible prize large, the chance of winning is even smaller proportionately than the cost of the ticket. Even if the lottery is honestly conducted, as most of the government lotteries presumably are—though not always, as witness the case of one of the Mexican state lotteries in the management of which there was a scandal a few months ago—the odds are heavily loaded in favor of the house. But apart from that, the thing is thoroughly demoralizing. It is even worse in times of depression than in periods of prosperity. To dangle glittering prizes before the eyes of men who are clutching at any straw to keep them afloat, is the most cruel kind of financial malpractice. The case of Senator Davis, who is charged with being implicated in a lottery for the benefit of the Order of Moose and with making a personal profit from it, is still grinding its way through the courts. Foreign lottery tickets are being bootlegged into the country in surprising numbers. The Danish Colonial lottery has found it worth while to have circulars and order blanks printed in English for the American market. The Mexican lotteries, both federal and state, draw a considerable amount of American patronage. The laws against lotteries, whether foreign or domestic, are probably as strict as they need to be. A tightening up of enforcement, such as is now taking place, is desirable, but still more important is a general awakening to

the demoralizing influence upon industry and economic morality and the basic stupidity of the whole lottery business.

What Christians Think About Union

WHAT is the present attitude of the Christian mind in America with reference to the union of the churches? The Institute of social and religious research has been conducting an investigation to find the answer to this question. In reply to a questionnaire addressed to ministers and laymen of many denominations, 7,293 answers have been received and tabulated. The data are not decisive, but they are interesting so far as they go.

The questions were simple—perhaps too simple to represent adequately the complexities of the situation. Just these: "If you had to decide now what the religious people of the United States should do about church union, would you (a) adopt some form of permanent and binding federal union of denominations, after the analogy of the state and federal governments in the United States; or (b) continue essentially the present system of separate denominations; or (c) unite the various church bodies into one church?"

Before anyone could decide upon his answer to these questions, he must first decide whether he is expected to express his personal preference as among these options or his judgment as to which arrangement would not only be most desirable in itself but would command sufficient popular support to make it work successfully. Not many, even among the most ardent advocates of union, would want any program of general church union to be put into effect by dictatorial power, assuming that such power were conferred upon them, if the members of the churches did not want to be united. Doubtless the inquiry was rather as to what the members ought to want—"what the religious people *should* do." Nevertheless, probably the feeling that actual programs of union ought not to get ahead of the sentiments of the constituency, made the replies in many cases more conservative than the actual opinions of those who sent them. If that is a reasonable conjecture, it makes the outcome even more significant.

Taking the list as a whole, almost exactly one-third of the replies favored a federal union of denominations; almost exactly one-third favored complete organic union; a little less than one-third voted for the continuation of the present denominational system. Six per cent of the ballots carried somewhat mixed or conditional opinions. The significant thing here is that two-thirds of those who voted were in agreement as to the inadequacy of the present organization of the church by denominations. Denominationalism is supported by a minority—but a minority which is still dominant because the opposing majority is divided into minorities on the question of what should be put in its place.

The replies are also classified by denominations—sixteen denominations and one group of several small denominations. Those which favored most strongly the maintenance of the present denominational order were the Lutherans, Presbyterians U. S. (southern), and the southern and northern Baptists, in that order. A federal union of denominations was approved by Evangelicals, Reformed, Congregational-Christians, and Friends. Organic union got its chief support from Disciples, miscellaneous small denominations, the Methodist Episcopal church, and the Methodist Episcopal church, south. Most of the denominations were not far from equally divided on the three options. Only five of them had even a bare majority in favor of any one of the three. The Lutherans were much stronger for denominationalism than any other group, and more of them favored it than favored the other two options together. The Disciples were by far the most outspoken for complete union. Two-thirds of them voted for it, and it is a safe guess that the other third refrained from voting for it only because of the ambiguity referred to above. The Episcopalians, like the Disciples, are strongly devoted to the ideal of union, and their failure to appear near the top of the list of those voting for it as an immediate objective is doubtless due to their recognition that any general union at present would not be on a basis which they would deem satisfactory. At any rate, their votes were pretty evenly divided among the three options. .

A geographical tabulation shows that the New England and middle Atlantic states are the stronghold of sentiment for federal union; the south Atlantic and south central states for the denominational system. The mountain and Pacific states are strongest for general union and by far the weakest in their attachment to the denominational order.

More than one-third of those who sent replies were women. Perhaps because the political analogy is less appealing to them, the women take little interest in the project of a federal union of churches, and consequently show a larger percentage than the men for both of the other options. But perhaps lack of political experience is not the real reason. About two-thirds of the questionees are laymen. Separating the lay from the clerical votes, we find that the laymen take no more interest in federal union than the lay women, while the clergy are much stronger for it than for either of the other arrangements.

Less than one-fourth of the clergy favor the continuation of the present denominational system. Perhaps that one fact is the most significant item in the whole report. So far as these returns indicate—and they represent more than two thousand ministers—or the body of men who are professionally engaged in keeping up the denominational fences, if anybody is, not one in four believes that it is worth doing and can be done. Three out of four believe that there is

a better way of organizing the now divided Christian forces.

It will perhaps occasion little surprise to learn that the theological students showed the least attachment to the denominational order—even less than the ministers—and the most to federal union.

This study has not yet been completed. Other ballots are coming in, in numbers considerably exceeding those that have already been tabulated. A more confident interpretation can be made when fuller data are in hand. But the returns already received break so nearly into thirds whether they are grouped according to denominations, geography, sex or occupation, that even now it seems a safe deduction that at least two-thirds of the church members who are capable of an articulate opinion on the subject regard the present denominational order as at best only a temporarily necessary evil to be escaped from as soon as a better plan can command the necessary support to make it workable.

Mr. Roosevelt and Foreign Policy

HAS Mr. Roosevelt any clear body of opinion on matters relating to the nation's foreign policy? Should the democrats win the coming election, the new President would find awaiting him, on March 4, an unprecedented group of questions in the field of international relations. The recent Lausanne agreements await American action before they can be put into effect. The Geneva disarmament conference has recessed with the American proposal as its next order of business. The situation in the far east is tied up with the American interpretation of the Kellogg pact. An agreement is in course of negotiation with regard to the occupation of Haiti which has, inferentially, far-reaching implications for all future American policy in this hemisphere. Yet on questions such as these, and others in the same field that might be cited, Mr. Roosevelt is doing as little as possible to enlighten the public as to what he thinks or what he intends to do. Unless the Seattle tariff speech and the tariff sections of the Topeka farm speech be regarded as exceptions, Mr. Roosevelt is asking such citizens of the United States as are concerned for the future of American foreign policy to go to the polls and write him a blank cheque.

From the standpoint of the partisan political game, as the professional manipulators play it, this may be sound strategy. It is certainly bad patriotism. No question or group of questions will more directly affect the welfare of the people of the United States during the next four years than those lying within the field of foreign affairs. It is political trickery to deny to the electorate a knowledge of what a candidate, if elected, contemplates in that field. Mr. Roosevelt cannot, for the sake of his own reputation, afford to let this uncertainty continue. But in the meantime, and for as long as the candidate's silence does persist, it behooves thoughtful citizens to examine Mr. Roosevelt's record as carefully as they can to discover what clues there are as to the basis on which he would conduct the foreign relations of the nation.

Such an examination of Mr. Roosevelt's record will show that it is not quite as blank a sheet as his campaign managers desire. In his acceptance speech, for instance, Mr. Roosevelt went to great lengths to impress the fact that he accepts every plank in the democratic platform. This platform does not differ greatly from the republican in respect to foreign affairs, except that it comes out flatly against cancellation of the allied debts, an issue on which the republican platform is silent. For the rest, the platform reaffirms the party's pledge of independence for the Philippines, statehood for Puerto Rico, maintenance of the Monroe doctrine, adherence to the world court with the pending reservations, an army and navy "adequate for national defense, based on a survey of all facts affecting the existing establishments, that the people in time of peace may not be burdened by an expenditure fast approaching a billion dollars annually," and support of the Kellogg pact with consultation in case of threatened trouble. To all these things Mr. Roosevelt's speech of acceptance, it may be inferred, gives his support.

He also supports, if his Chicago declaration is to be taken literally, an international economic conference at which, presumably, there would be consideration of the democratic proposal for "a competitive tariff for revenue," whatever that means, "with a fact-finding commission free from executive interference, [and] reciprocal tariff agreements with other nations." As has been said, the tariff represents the only international question on which Mr. Roosevelt has chosen in his later speeches to amplify his position. At Topeka he declared in favor of a tariff with a "differential benefit" for the farmers which would operate in such a manner as that "the increase in farm income, purchasing, and debt-paying power will not stimulate production." How that is to be done, neither Mr. Roosevelt nor his advisers has as yet disclosed. At Seattle he came out for a general tariff revision on the basis of separate agreements which would promote what he calls "fair barter" with other countries. When one contemplates the series of special conventions that would be involved —for more than fifty nations send imports to the United States, most of them on wide ranges of goods —one seems to be gazing into an economic labyrinth. We expect, in another editorial, to discuss the relation of both Mr. Hoover and Mr. Roosevelt to these world economic issues which underlie so much of our present national distress. We do not desire at this time, therefore, to deal with Mr. Roosevelt's tariff ideas in any detail. It must suffice to say that his proposals, at both Topeka and Seattle, are unsound in principle and would produce even worse evils than those which already afflict our overseas trade.

But the attempt to discover what the foreign policy of a Franklin Roosevelt administration would be does not get far with his endorsement of a party platform and his muddled talks on tariffs. Is there not something more, in the candidate's record, that will show how he has related himself to such issues in the past? Four years ago it was possible for a governor of New York to run for President and be so blissfully naive on matters of foreign policy that he admitted never having heard of the Platt amendment! But this time, as it happens, the democratic candidate is not so innocent of other than provincial matters. For one thing, Mr. Roosevelt was for seven years assistant secretary of the navy. An article in the current issue of the Saturday Evening Post, written by his former chief, Josephus Daniels, testifies to the conspicuous position which Mr. Roosevelt at that time took as a "big navy" advocate. There is no reason to believe that he has changed his views in this regard. The admirals who are so eager to put the United States back into the competitive shipbuilding race from which the Washington and London conferences rescued it, will have every reason, after reading Mr. Daniels' article, to look forward eagerly to the arrival of Mr. Roosevelt in the white house.

While Mr. Roosevelt was assistant secretary of the navy the United States took over control of Haiti. At the present moment, Mr. Hoover and Mr. Stimson are engaged in the intricate task of trying to extricate the marines from that island with as much dignity and as little economic and political loss as such a withdrawal will allow. Mr. Roosevelt seems to have played a large part in the American occupation of Haiti; just how large is a matter of dispute. In a speech delivered while he was running for vice-president in 1920, Mr. Roosevelt was reported by the Associated press to have praised the constitution which the marines forced on Haiti and to have claimed that he had written it. Mr. Roosevelt denied the authenticity of the report; the Associated press insisted that it had correctly reported him. The whole controversy may be found preserved in the files of the New York Times for August and September, 1920. Whatever the actual form of words used, it is clear that Mr. Roosevelt considered that he had played an important rôle in the Haiti adventure, and sought credit for it as a reason why he should have been elected vice-president. If Mr. Roosevelt has changed his views on proper American policy in the Caribbean, he has kept that change strictly to himself.

More important than this Haiti episode, for which responsibility may be passed to other shoulders, was the ease with which Mr. Roosevelt shifted his position on the League of Nations. As a candidate in 1920, running on a platform supporting the Wilson policies, Mr. Roosevelt was one of the most vehement supporters of the league. In the years that followed that campaign, up to less than a year ago, he continued that championship. But when, as his candidacy for the presidential nomination gathered momentum, he encountered opposition from isolationists—opposition that found most violent expression in the editorial pages of the Hearst press—Mr. Roosevelt turned on the league, denouncing it as severely as once he had praised it, on the ground that it had developed into something different from the intention of its founders!

Probably no incident in Mr. Roosevelt's career has so deeply dismayed many of his friends as this over-night switch on the league. But it hardly needed such an episode to show how lightly and superficially his views on issues of this sort have been held. As long ago as the delivery of his famous "happy warrior" speech, placing Alfred E. Smith in nomination at Houston, Mr. Roosevelt felt justified in referring scornfully to "the mere mathematical calculation of the reduction of armament program" and "the platitudes of multilateral treaties piously deprecating armed conflicts." It was quite within the province of Mr. Roosevelt, of course, to oppose the efforts that were then being made to further world peace through armament reduction and the Kellogg pact. But the airy sarcasm with which Mr. Roosevelt dismissed both those efforts hardly indicated a mind that had dealt seriously with the issues that were at stake.

But the most important consideration of all remains to be mentioned. If Mr. Roosevelt enters the white house, he will go there under enormous obligations to the most sinister figure in American public life —William Randolph Hearst. The McAdoo-Garner-Hearst deal by which Mr. Roosevelt was nominated has enormous implications for American foreign policy in the event of a democratic victory. Mr. Hearst stands for everything in international relations which peace-minded citizens oppose. He has already shown his power to make Mr. Roosevelt jump at the crack of his editorial whip—in the matter of the league—and he will not hesitate to use that power even more ruthlessly and irresponsibly now that he has the democratic nominee so deeply in his debt. Mr. Hearst already has the major part in the making of one war to his discredit, and today his papers shriek his truculence toward Europe, toward Mexico, toward Japan. If Mr. Roosevelt becomes President, it can hardly be doubted that the Hearst shadow will be cast over his entire foreign policy. It is a black shadow.

Thoughtful citizens know that no problems which will confront the new administration will equal, in their bearing on economic recovery and peace, the problems that will arise in the field of foreign relations. How will Mr. Roosevelt approach these problems? Will he adopt the position of the Hearst press? Will he regard the peace pact as a "platitude" and the effort to reduce armaments as a piece of paper mathematics? Will he believe the work of the league, in which the United States is taking an increasing share, is a danger? Is he for marine rule in the Caribbean? Will he support the "big army" and "big navy" men? If citizens with a realization of the importance of these questions have

XUM

no reason for misgiving it is plain that, in the light of his words and record, Mr. Roosevelt owes it to them to tell them so.

The Virtue of Prejudice

EDITOR THE CHRISTIAN CENTURY:

SIR: This is an S. O. S. to rescue from oblivion an almost prehistoric exclamation, i. e., "God forbid!" My clerical friends are at my elbow to explain that this phrase, found a number of times in one of Paul's letters, means literally "be it not so," but I have yet to hear one of them expound at length the significance of such. I feel that the spontaneous reaction it denotes deserves fuller treatment.

These days, ink-wells are dry with the equally dry sentiments of high-powered pessimists. However, they at least act as a counter-irritant to the radio-crooners. They may be right also in their diagnosis that our planetary pains are due to a wandering-between-two-worlds kind of weariness. Indeed, it does seem that a large proportion can be likened unto the little boy who, during the production of a huge pageant, was found in a corner shedding tears. When asked what was the trouble he sobbed out, "I've lost my epoch." But I ask you, Mr. Editor, would not this confusion be reduced if we could come equipped with a set of reactions for instant action.

Of course this must not be confused with snap judgments. We have all to endure at some time those speaking likenesses of John Podsnap, that creation of Mr. Dickens. You recall, sir, how very high he stood in his own opinion; how that conclusive arm-sweep always set behind him any dissension, and how, having taken Providence under his protection, he always knew exactly what Providence meant because it always agreed with him. We all resent the bigot who, when he opens his mouth, would let no dog bark, if for no other reason than that we too want our innings (miserable listeners are we all!). But we are between this devil and the "deep blue sea" of the "questers," who either play hide and seek with the obvious, or fly furiously to the forum as the beginning and end of wisdom.

Is it necessary, sir, that we approach everything with an *open* mind so that it becomes a public highway for everything from a Rolls-Royce to a push-cart? The words, "God forbid!" suggest a closed mind about some things, and we need desperately a stock of acquired prejudices, in the sense of pre-judgments, in order that we need not rehearse each time all the stages by which we arrive at convictions. Our major decisions must be made at high speed, and it is in the interest of economy that, below the level of our conscious experience, we acquire these unreasoned judgments, which need to be carefully distinguished from judgments that are unreasonable.

Just as the physicians insist that health is less the elimination of disease germs, and more the building up of a resistance which means immunity, so must there be a psychical and moral reserve that can aid us to make decisions without any nicely balanced arguments of pro and con. I'm for the education which lays in a good stock of that revulsion behind the words "God forbid!" and I'm

Yours for the virtue of prejudice,

QUINTUS QUIZ.

VERSE

A Garden

A GARDEN is not just a place
Where pinks and roses bloom,
Or where the hands may fill a vase
To ornament a room.
A garden is a dream come true,
Fulfillment of a plan,
The place where wayward nature bends
Before the will of man,
Where souls aspire to recreate
The beauty life has spent,
As if the memory remained
Of Eden's banishment.

GERTRUDE RYDER BENNETT.

Epitaph

HERE lies a man who lived a lie;
And dying, lied with his last breath:
Alive, pretended that he lived;
Dying, pretended it was death.

THOMAS CURTIS CLARK.

Home

GOD'S mercy spread the sheltering roof;
Let faith make firm the floor.
May friend and stranger, all who come,
Find love within the door.
May peace enfold each sleeping-place,
And health surround the board;
From all the lamps that light the halls
Be radiant joy outpoured.
Let kindness keep the hearth aglow,
And through the windows shine;
Be Christlike living, on the walls
The pattern and design.

T. L. PAINE.

Question—and Answer

DOES death end all? Why, that depends
On what your *all* is. If it ends
With "dust to dust" and is too small
To fill eternity, death ends all.

ELLEN COIT ELLIOTT.

Is China Going Communist?

By S. S. Lautenschlager

AT THE first national congress of the nationalist party of China (the Kuomintang) in January 1924, the communists were welcomed into the party, and their method of organization and propaganda was adopted. At this time the Chinese communist party had less than fifty members. The nationalist party took the risk of being communized, and the communists took the risk of being cast aside when no longer needed. Both had their own objectives. The communists made their main appeal to industrial wage-earners, the poorer peasants, idealistic educated youth, young women who had escaped the toils of the old family system, and the soldiers and sailors. The nationalists and communists cooperated in the great northern drive of 1926. The communists' propagandizing power in front of, and their organizing power behind the southern armies greatly assisted in the defeat of the northern militarists.

The removal of the capital from Canton to Hankow in November, 1926, was a great victory for the communists. They at once established their party headquarters there. By this time the Chinese federation of labor claimed two and one-half million members and the peasant unions twelve million. The communist party at their conference in Canton in 1925 had less than one thousand members, and at the 1927 conference in Hankow they had over 50,000. They were the most energetic and determined revolutionary leaders and workers in the nationalist party. Four out of nine members of the nationalist executive committee at Hankow were communists. The heads of the labor federation and peasants' bureau had also become part of the government.

Purging the Nationalist Party

When communist control of the Hankow government seemed certain, Chiang Kai-shek, generalissimo of the nationalist forces, used the military to crush radicalism. The communists were all driven out of the nationalist party, and their final attempt in December, 1927, to seize Canton by force was crushed in blood. The Third International, at Moscow in 1928, condemned the Hankow communists for their failure to resist with all their force the "betrayal of the workers and peasants," praised the Canton uprising as heroic, and admitted that in China world revolution had suffered its severest defeat.

When the nationalists broke with the communists in 1927, the latter reorganized and by a process of cleansing and elimination of "radishes"—red outside and white inside—reduced the party to 17,000 faithful. The communist armies retreated into Kiangsi, and while the nationalists were fighting the northern militarists, they consolidated their own power and received into their armies many nationalist military leaders and groups of soldiers. During 1927-28, according to government reports, these armies looted 250 cities, occupied 55 out of 83 districts in Kiangsi, destroyed $250,000,000 worth of property and killed 32,000 of the rich classes, so-called "enemies of the people." In July 1930, they occupied Changsha, the capital of Hunan. Throughout 1931, four communist armies occupied large sections of the provinces of Kiangsi, Chekiang, Fukien, Hunan and Hupeh.

Establishing the Chinese Soviet Republic

In August, 1930, the second All-China conference, consisting of 45 delegates representing the Red army, Revolutionary Students league and Red Labor unions decided that a soviet government for the whole of China had become a practical possibility. A conference was called to create such a government, but all the members of the preparatory conference committee were seized in Shanghai and shot. To this challenge the Chinese communist party sent the following reply: "Our tasks and aim, which burn in the hearts of millions, are higher than the hideous and dirty work of the imperialists. The execution of our workers will not stop us. The conference will be held. Our future victory; this is your death. Remember this." This conference was actually held in Juichin, Kiangsi, November 7, 1931, and a central government was established called the "Provisional Government Chinese Soviet Republic."

This government describes itself as "a governing machinery entirely in the hands of the workers, peasants, soldiers and all toilers of China, replacing the imperialist nationalist landlord-bourgeoisie regime." It rules actually over large sections of five provinces, areas aggregating 60,000 square miles. Four armies do its bidding, totaling over 60,000 troops. Counting little armies of from 1,500 to 5,000 troops, there are 27 armies with an aggregate of about 140,000 soldiers. Post offices and district magistrates are using P. G. C. S. R. seals, and industrial-workers' banks issue soviet notes which bear the image of both Marx and Lenin. The "Chinese Soviet Republic" aims at consolidating these five provinces, which are half north and half south of the Yangtze, thus creating a soviet empire of 100,000,000 people. Its second aim is control of the western provinces, thus connecting up with sovietized Mongolia and Moscow.

Four great punitive expeditions have been launched against the communists during the last two years. The first three all ended in dismal failure. The fourth is now on and the results cannot be predicted. Nationalist troops, unpaid and underfed, often went

EDITORIAL NOTE: Recent dispatches from China state that Chiang Kai-shek, generalissimo of the Nanking government, claims to have driven the communists out of all but two provinces. Whether or not this claim is later substantiated, we present this article by Prof. Lautenschlager as the testimony of an objective observer as to what the situation in China was in midsummer, 1932.

over to the reds, who gave them $20 a month to become red soldiers or guaranteed to release them from the army and get them home safely. It is reported that a nationalist general, whose troops deserted him, was sentenced by popular vote of his soldiers, and was cut to pieces in the presence of his own and the communist army. In another case, it is said that the government troops demanded $800,000 from the city before they would defend it against the approaching communist army. A compromise was made on $200,000, but during the night the nationalist army fled, taking the money and the river boats with them.

Threat or Promise?

In March 1932, the following message came from the Hankow district: "For about a month and a half the reds have been hammering hard along the entire front here with no small success. The government troops haven't won a single battle yet, and no one knows how many guns have been literally thrown at the communists. In fact the whole government resistance has been nothing but a joke. . . . The reds are plainly on the offensive. . . . Without pay for a year and a half, they [the government troops] are not being fed now and clothed only raggedly. For the past few weeks, these three divisions here have been subsisting on what anybody could get for himself. . . . The public groans and becomes more and more convinced that the reds might be a blessing to the country after all. One thing seems certain, unless these soldiers are well paid and well fed, the reds will carry the day and that before the next crops are in."

The red armies in central China now number about 120,000 soldiers. Besides these, there are an even larger number of red guards and other peasant organizations which stand firm in their support of the red military organization. These troops are well knit and well disciplined. They will fight desperately, not as hirelings, but as true revolutionaries. They are out to convince the laboring classes, the soldiery and the peasantry of China that they would be better off fighting under the red banner. The red propagandists tell the starving masses, the idealistic students and the unpaid troops that the nationalist government has betrayed the "People's Revolution" of Sun Yat-sen, has failed to prepare the people for democracy during the period of tutelage, has not fulfilled its promise for economic betterment, and has been utterly unable to defend the territory of China against foreign aggression. So it has come to pass that increasing millions look upon the red armies and the Chinese soviet republic not as a threat but as a promise.

What Is Liberal Catholicism?

By W. Norman Pittenger

IN AN ARTICLE which must be confined to a few thousand words it is difficult to express adequately the genius of the most significant development in recent years in the Anglican communion—the Liberal Catholic movement. But because so few American Protestants seem aware of its existence and work, I shall endeavor to sketch the underlying causes and the essential values of the movement, and give a glimpse of the future of Christianity as the Liberal Catholic sees it. It will be obvious that the writer is a supporter of the movement, but an attempt will be made to describe it as objectively as possible; and if there appears an excess of enthusiasm, it should be pardoned as the natural zeal of a convinced disciple.

During the past two decades it has become apparent to an increasing number of observers that the older liberalism—or what was called, quite inaccurately in view of the specific meaning of the term, modernism—is in process of disintegration. That is not to say that its attitude towards the Bible and its acceptance of scientific truth have been pointing in the wrong direction; quite the contrary. But the liberal Protestant theological formulation (or perhaps it might be more accurate to say the lack of one) has shown itself singularly ineffective against the forces of non-theistic humanism and secularism. From this point of view, the Protestant liberalizing movement, as is admitted by Dr. Walter M. Horton in a recent volume, has had little to teach; and it has indeed been, as a whole, rather reminiscent of the peeling of an onion—layer after layer has been discarded and finally there is left nothing at all.

Religion Out of Thin Air

On the other hand, we must say very frankly that fundamentalism is dead, and that there can never be a return to the Protestantism of Calvin and Luther and their more recent followers. But the process of reduction adopted by liberal Protestantism seems to many of us to have resulted in a startling departure from much that is, as we think, distinctively and essentially Christian. The attempt to manufacture religion out of thin air is always a dangerous matter, and the extreme nebulosity of some liberal Protestant doctrinal statements has been more than merely dangerous: it has resulted in a complete misunderstanding of the nature of the Christian religion. Without historical continuity of faith and experience, without doctrinal content, without devotional and sacramental life, modern Protestant religion has become to the average layman a matter of personal and social ethics, and that alone. It has lost the cosmic reference which is the essential element of all vital religion and with it the sense of the numinous—the real

differentia of religion and ethics—has gone. The rich worship of the Catholic liturgies, with their awe-struck references to an adorable and transcendent God who deigned to come down to his little creature man, sounds strange and foreign to many modern ears.

But Roman Catholicism has been in an equally bad way. Despite its astonishing wealth of devotional life, its adherence to the fundamental doctrines of Christianity (which it has interpreted in an extremely rigid manner), and the beautiful worship which centers in the mass, the Roman church has been narrowed and arid. The official mentality, with its dogmatic insistence on unimportant detail, and the shutting of the doors on much of the best modern thought, have done the Roman church no end of harm. It has been placed, and not entirely unfairly, on a plane with the Protestant fundamentalists, since its attitude toward modern criticism and scientific investigation has only too often been similar to theirs.

The Rigidity of Anglo-Catholicism

The Catholic party in the Anglican communion, although free from the fetters imposed by the doctrine of papal infallibility and at liberty to interpret Christian tradition for the new age, has only too frequently maintained a like static view of revelation. The Anglo-catholic movement has been far and away the most powerful in the group of Christians who look to Canterbury; ceremonially and devotionally it has been richly endowed; it has done a noble work of social service; it has had the disciplines and devotional treasures of the past 1900 years at its disposal. But theologically the notes of rigidity and infallibility—in this instance applied to the pronouncements of the general councils, with the thought that the Holy Spirit guided these bodies to the truth, but evidently left his church immediately thereafter—have hindered the movement from exercising the wide influence which it might well have done. We should except from this general statement the great leaders of the Lux Mundi school and others of the old Tractarian tradition, who kept alive the high ideal of learning set by the fathers of the Oxford movement.

In the past ten or fifteen years, a great change has been taking place in the Anglican communion, which has resulted in the development of the Liberal Catholic group, drawn from the old modernist party and from the Anglo-catholic section of the church. In both England and America, the Liberal Catholic spirit is winning the day, and already its influence is being felt in the Protestant churches. The leaders of Liberal Catholicism believe that it is quite impossible to shut one's eyes to new truth, but they also believe that the main stream of Catholic faith and life holds the essential values of Christianity, and that these must be preserved. A process of interpenetration is at work: the Anglo-catholic party is now "honeycombed with modernism," as a not very sympathetic critic remarked, and the modernist party is turning very definitely in the Catholic direction. Anyone who knows both movements from the inside will admit these facts.

But Liberal Catholicism is not confined to the Anglican church. It has its representatives in the Roman church—Friedrich von Hügel was the outstanding Liberal Catholic of our day. Likewise there are many who are carrying on a similar work in the European Protestant denominations—for instance, Dr. Yngve Brilioth in Sweden and Dr. Friedrich Heiler in Germany. The Liberal Catholic position has already won many, if not most, of the outstanding theologians of the Episcopal church in the United States—for example, Professor Frank Gavin, Dean Frederick C. Grant, Dr. Bernard Iddings Bell and Dr. Paul Elmer More. And some few Protestant writers in this country have caught the *ethos* of the movement. In England, the new synthesis of Catholicism and modernism has made rapid progress in the past five years; we may mention a few of the leaders—the archbishop of York, Professor A. E. Taylor, Fr. Lionel Thornton, Fr. Wilfred Knox, Will Spens, Dr. H. L. Goudge, Miss Evelyn Underhill, Dr. A. E. J. Rawlinson, Dr. Edwyn Bevan.

What are some of the essential points in the Liberal Catholic position? Perhaps they may be summarized as follows: Liberal Catholicism stands for the maintenance of the central affirmations of historical Christianity as a religion centering about the person and work of Jesus Christ, while at the same time it welcomes all new knowledge from whatever source it may come and continually seeks to reinterpret the tradition in the light of that knowledge. It endeavors to combine the freedom of inquiry emphasized by modernism, with the historical Catholic faith in God's supremely effectual and definitive self-revelation in Jesus Christ. It values highly the age-old devotional and sacramental system; and, truly Catholic in emphasis, finds in the eucharist or the mass the central act of Christian worship. Here, the Liberal Catholic believes, there is in some real sense a unique presence of Christ, so that the consecrated elements may legitimately be called "the body and blood of Christ" as the instrumental symbols whereby his risen life is communicated to men. In this the eucharist carries on the incarnation process, as in another sense the Catholic church itself carries it on, since the incarnation itself is an effective symbol of the divine presence and activity.

Relation to the Eucharist

The devotional life of the Catholic church has centered around the experienced presence of Christ in "the sacrament of his love," and the Liberal Catholic desires to retain this vital element in the tradition. Likewise, historical Catholicism has seen in the eucharist a real sacrifice, the "spreading forth" before the Father of the perfect self-oblation on Calvary, with which the believer is united in the mystical Body of Christ. This also the Liberal Catholic wishes to safeguard. Both he considers as parts of the central Christian tradition, and he shares the belief of Dr.

Paul Elmer More that it is only as the eucharist is kept in its central place that the genuine continuity of Christianity can be maintained.

As a result of their refusal to separate the doctrine of Christ from cosmic theology, Liberal Catholic theologians are increasingly tending to interpret the universe as a graded system, which everywhere expresses, in varied degree and mode, the one eternal and transcendent Reality present and active in the whole creation, but in no sense identical with that creation. They find the focus of this process and therefore the crowning manifestation of reality in Jesus Christ and the community of which he is, in Professor Webb's words, "the founder and guide," and which is "the organ and vehicle of his risen life." Here the Eternal is regarded as having come fully to men in genuine human nature.

Attitude toward Other Faiths

Along these lines, Liberal Catholicism sees in the non-Christian religions a preparation for the perfect incarnation in Christ and a real though partial disclosure of the Logos who made himself known to us completely in our blessed Lord and his redeeming work. To quote Professor Webb once again, it envisages the actual history of religion as being "the story of a single incarnation of God in humanity, culminating in the life and death of Jesus Christ and in his risen life," and it believes that the Christian church has "the capacity eventually to assimilate and incorporate the whole religious experience of mankind." The religion of the future, then, is considered to be based on the central Christian tradition, firmly rooted in history, rich in sacramental worship, open-minded towards new truth, and finding in its synthesis a place for the revelation given in the non-Christian traditions.

Throughout, the Liberal Catholic pleads for a humble, but not an uncritical, acceptance of the Christian tradition, and a sincere and loyal restatement of that faith and life for our own age. He finds his primary authority in the continually growing consensus of saints and scholars and "holy and humble men of heart," concerning the truth of that tradition. It is a living authority, expanding from age to age, and when seen in that light, it becomes true that we could not believe the gospel *nisi catholicae ecclesiae nos commoveret auctoritas,* as St. Augustine put it.

The Bible is to be regarded as the book of the church, never in itself alone an authoritative guide to faith and morals. The Liberal Catholic regards the faith as dynamic, and expects a constant development of doctrine; and he does not seek for scriptural proof-texts for ancient or modern theological definitions or devotional practices, although he would insist that none must be adopted which is *contrary* to the classic presentation of Christianity found in our earliest records, the New Testament. Christianity is a growing body of truth, based on the faith which is implicit in the persistent experience of a new life of communion with God mediated by the incarnate, crucified and risen Christ, and imparted to men in the fellowship of the Holy Spirit—that is to say, given in the charismatic community which is informed and guided by Christ himself. Dogma is thus to be regarded as a generalization of a persistent experience; and no dogma is of ultimate value which does not safeguard some essential element of that experience.

Criticism of the New Testament does not terrify the Liberal Catholic, even though, as von Hügel said, there will always be a certain "tension" at this point for any objective historical religion which takes its rise from definite happenings to which a special significance must be attached. Some of the most radical criticism of recent years has come from convinced Liberal Catholics—Friedrich Heiler's drastic treatment of some aspects of Christian origins is a good illustration of this fact. But as Dr. F. C. Burkitt once remarked, questionings as to the manner in which the divine fire of Christianity came down to earth have been answered in advance of the asking by the fact that the fire has continued for twenty centuries and is still burning today.

The Note of Assurance

We may close this paper with two quotations. The first is from the master of the Temple, the Rev. S. C. Carpenter, himself a Liberal Catholic of note, who writes of the convictions "that Christ the way, the truth, and the life, is only to be adequately apprehended through membership in a visible society, and that at least a sufficient measure of the truth about Christ has been expressed and is available in what is called the Catholic faith"—a formulation which is not "strictly speaking, final and absolute," but which "has been verified by a notable volume of experience," and which, with whatever modifications may be required from time to time, remains fundamentally sound in so far as it holds fast to the revelation of God in Christ and his mystical Body the church as supreme, adequate and definitive.

The second quotation is from Dean Grant of the Western theological seminary, Chicago, one of the leading American Liberal Catholics. Dr. Grant writes in his volume, "New Horizons of the Christian Faith": "A faith so potent through successive ages, so various in its manifestations, so adaptable to changing conditions in generation after generation, so rich in the spiritual illumination of different races and nations of men, has still a secret to unfold in this new age. In fact, one cannot well share the 'Catholic' outlook in the twentieth century unless he is something of a 'modernist,' nor be an ardent 'modernist' unless he has caught some glimpse of the meaning of the Catholic faith in the past. . . . The great age of the church is still to come. We are still 'in the morning of the times' and the early period of the church's history is not yet over. Perhaps we in this very generation are among those that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power."

So This Is Blake!

By Helen G. Murray

"WILLIAM BLAKE was a mystic," says the catalogue of the Boston Museum of Fine Arts, "living among visions. His powerful conceptions with their exquisite coloring and their peculiarities of form, carry one away from the realities of life."

Maybe so. Maybe so. I don't know so much about Blake's development of that special form of the fine arts that the Boston Museum has, shut away from the crude working public. I might add in passing that one reason why I know so little about it is that the finest specimens of Blake's genius in Boston *are* shut away from the crude working public and to that group I belong.

"No—you can't see our Blake's on Saturday afternoon or Sunday. That exhibition is not open to the general public on these days."

"What a shame! So large a proportion of the public can come at no other time!"

"But that sort of people would take no interest in Blake."

Final dictum straight from Brahmin Boston, "Cock-Robinson-Cruso" Boston, arrogant in its splendid isolation. The fact that William Blake, shopkeeper himself at times, son of a hosier, might be said to have sprung from the crude working public has nothing to do with it, I suppose.

But that is neither here nor there. It is Blake the poet, not Blake the engraver and painter who concerns me today. A new Blake the poet.

Until this morning I knew him as the poet who piped down the valleys wild, "songs of pleasant glee," songs that every child can safely know and every adult "joy to hear" and strive to believe. I knew "how sweet is the shepherd's lot" and that "the little black boy" and the "little English boy" could talk together almost like fellow humans. To be sure, my confidence in Blake as a sociologist had been somewhat shaken as I read the last stanza of that pious gem:

> I'll shade him from the heat till he can bear
> To lean in joy upon our Father's knee;
> And then I'll stand and stroke his silvery hair,
> *And be like him and he will then love me.*

I think Mr. Blake knew very little about little black boys and little white boys if he thought it would work out that way. Little white boys don't want little black boys to be like themselves: superior, egotistical, arrogant, aggressive, acquisitive. They want little black boys to be like what little black boys should be like: inferior, generous (spendthrift even!), ingratiating, self-effacing, serviceable. Countee Cullen from actual experience learned something about little black boys and little white boys that is far nearer the truth than what Blake visioned about them. When the colored poet as a child rode on a Baltimore street-car he saw from across the aisle a Baltimorean looking at him.

> Now I was eight and very small
> And he was no whit bigger,
> And so I smiled, but he poked out
> His tongue, and called me "Nigger!"

Romanticism versus realism with the cards stacked against Mr. Blake.

When he wrote about chimneysweeps one has a certain sense of unreality too. Tom Dacre didn't like to have his head shaved, as all chimneysweeps' heads must be. The rebellious little boy cried and made quite a scene, we are led to believe. Blake stepped in and counseled him against such wickedness and the lad became quiet, fell asleep and had a lovely dream of heaven and black coffins, thousands of them with thousands of little chimneysweepers locked inside. But an angel came with a bright key, unlocked all the coffins and let the little boys out. Such sport as the bathed and brushed and gilded little chimneysweeps did have.

> And the angel told Tom, if he'd be a good boy
> He'd have God for his Father and never want joy.

Tom woke up, but the moral of the dream lingered

> Though the morning was cold, Tom was happy and warm.
> So if all do their duty they need not fear harm.

A somewhat ironic bromide to administer in this year of depression 1932.

Well, well, children, let's all be good and meek and submissive together and God will take care of us.

> And all must love the human form,
> In heathen, Turk, or Jew.
> Where Mercy, Love and Pity dwell
> There God is dwelling too.

Just like that. Bring your pennies to Sunday school; give your last winter's dress that you're glad to get rid of anyway so that you can have a new one, to the little girl in the alley; let the little black boy black your shoes—and all will be well.

I.

That's the Blake I've always known. And scarcely venerated.

Then this morning I pass from the Blake of the "Age of Innocence" to the Blake of "Experience," the Blake of somewhat more definite "Ideas of Good and Evil." I shake myself awake and begin to read in real earnest.

> I heard an angel singing
> When the day was springing.
> "Mercy, pity and peace
> Are the world's release."
>
> I heard a devil curse
> Over the heath and the furze:
> "Mercy could be no more
> If there were nobody poor.

And pity no more could be
If all were as happy as ye:
And mutual fear brings peace.
Misery's increase
Are mercy, pity, peace.

And this is Blake!
Speaking of chimneysweeps:

How the chimney-sweeper's cry
Every blackening church appals,
And the hapless soldier's sigh
Runs in blood down palace walls.

There are two kinds of riches, says this Blake, and to him the God who gives the riches of this world is a doubtful deity.

Since all the riches of this world
May be gifts from the devil and earthly kings,
I should suspect that I worshipped the devil
If I thanked God for worldly things.

Closely allied with this we find his "Defiled Sanctuary." Into the golden chapel, along the gemmed pavement, the serpent draws his shining length—

Till upon the altar white
Vomited his poison out
On the bread and on the wine.
So I turned into a sty,
And laid me down among the swine.

II.

Finally I come to his conception of Christ and my heart leaps up.

The Vision of Christ that thou dost see,
Is my vision's greatest enemy.
There is the friend of all Mankind,
Mine speaks in Parables to the blind,
Thine loves the same world that mine hates.
Thy heaven-doors are my hell-gates.
Socrates taught what Melitus
Loathed as a nation's bitterest curse.
And Caiaphas, was in his own mind,
A benefactor to mankind.
Doth read the Bible day and night,
But thou readest black where I read white.

* * * *

Was Jesus humble, or did He
Give any proofs of humility;
Boast of high things with a humble tone,
And give with charity a stone?

* * * *

He acts with honest triumphant pride,
And this is the cause that Jesus died.
He did not die with Christian ease,
Asking pardon of His enemies.
If he had, Caiaphas would forgive:
Sneaking submission can always live.
He has only to say that God was the Devil,
And the Devil was God, like a Christian civil.

* * * *

If He had been anti-Christ, creeping Jesus,
He'd have done anything to please us:
Gone sneaking into synagogues,
And not used the elders and priests like dogs,
But humble as a lamb or ass
Obeyed Himself to Caiaphas.
God wants not men to humble Himself.
That is the trick of the ancient elf.
This is the race that Jesus ran,
Humble to God, haughty to man;
Cursing the rulers before the people.
Even to the temple's highest steeple.

III.

Mr. Blake, I apologize. I should have probed deeper long ago. I should have known that the mind for which the tiger burned bright "in the forest of the night" could not have been content forever to busy itself with building Jerusalem in "England's green and pleasant land." I should have known. Not always are you the visionary, the mystic, carrying us away from the realities of life. You have your moments, Mr. Blake, your moments of reality, not to say realism. When I cease to be numbered among the general public I'll go take a look at more of the works of your hands even in Boston. They may be something more than museum pieces after all.

Bill Schwartz

By Ware W. Wimberley

PEOPLE in Ridgeway like to tell you about the transformation of Bill Schwartz. For people who have known Bill a long time will tell you that he was once the "orneryest customer" in the county. Not a ne'er-do-well, not that; for Bill was always a fairly prosperous farmer. But he was an exceedingly unpopular man, noisy, domineering, foul-mouthed, and something of a blowhard. When he got drunk, it was always a mean drunk. Old-timers recall how Bill, when he was liquored up, used to drive his grain-wagon down through the streets of town, endangering the lives of everyone in sight, beating his horses until he cut welts on their bodies, until their mouths were raw from the bit and frothing with saliva. Once his team had rebelled and run away, killing one of the horses and almost killing Bill. But it was generally agreed that Bill was too mean to die.

There were those who accused him of beating his wife. If he never went that far, he did worse. He ignored her, referred to her as the "old woman," and treated her more as a slave than a wife. Not that Mrs. Schwartz ever complained; she was a retiring, hardworking little woman, who never spoke unless she was spoken to, and humbly submitted to Bill as her lord and master. But it was plain that life was a burden to her.

I.

If Bill had a redeeming trait, it was his affection for his son, Wade. When Bill wasn't solving all the nation's problems and denouncing the President and congress for their inefficiency, he would be using his big, booming voice in praise of Wade.

"Even goes to church," Bill would say, "which is something I never done or ever will do, I guess, unless maybe when I'm dead." And Bill would laugh

uproariously at the glaring contrast between himself and his more commendable son.

And Wade was a good boy. In contrast to Bill, he almost seemed above the average. He got along well in his studies, and, what pleased his father most, he was captain of the football team, a fast track man, and a stellar basketball player, the best in the country, according to his father. Nor would Bill neglect to tell you that Wade's baby beef had won first at the county fair last year and second in the state. It was generally agreed that if anything should happen to Wade, it would just about flatten Bill out.

And Bill did bump up against a tragedy along about Christmas of his boy's senior year, when his wife suddenly died. "Just tired out," the neighbors agreed. "A blessing," said others. Anyway, the loss cooled Bill for a time. He hadn't quite realized his dependence on the "old woman"; just how much of the credit for that improved half-section belonged to her. But by spring, he was his old self again. He had called in an unmarried sister to put his house in order, and then, too, Wade was going to graduate. Bill wanted to send him to college, and he was having difficulty in trying to figure out which school ought to have the honor. And while he was wrestling with this problem along with spring ploughing, his life became further complicated.

II.

Bill met Effie Brodman. Effie kept house for old man Summers, and had come from the northern part of the state about two years before. Very little was known about her, except that she was generally disliked, and that ugly rumors had followed her into town. But if Bill knew these things, he didn't care. Effie was a fairly good-looking woman, about thirty-five years old, and it was soon fairly evident that she had captured both Bill and his half-section. But of course nobody said anything to Bill, simply because it wasn't anyone's business; that is, nobody's except Wade's, perhaps.

And the boy made it some of his. He quarreled with his father in the kitchen of their home one day. Wade said, in effect, that Effie wasn't fit to be any man's wife, that he had met a fellow from up north who knew all about her. Bill told Wade to shut up and mind his own business. Then Wade called the woman a vile name. And Bill hit him. Some of the neighbors thought Bill was touched up a little on whisky, but he might not have been. He had a fiery temper. At any rate, he hit Wade; not a hard blow, and with his open hand, at that. But Bill was a powerful man, and the blow sent Wade scuttling over a chair and on to the kitchen range, when he struck his head and tumbled to the floor unconscious.

His father hurried him into town. He carried the boy up the long flight of stairs to Doc Lawson's office just as if Wade were a baby. From Doc's office, Wade was taken to the hospital, twenty miles away. But it didn't do any good, and the boy died the next day. Those who saw Bill during those hours said it was the saddest sight they had ever seen or ever want to see. Bill just sat by the bed sobbing and saying over and over again, "O God! O God! O God!" And for a year after his boy's death, he went around like a man in a dream. He forgot Effie Bronson and seemingly everyone else. You would have thought that he would never laugh again.

III.

He did, of course. But it was a subdued laughter, as was everything else about Bill. And today, if you should care to know who one of the finest men in the county is, your informant will probably mention Bill Schwartz as being one of the cleanest, kindest men he knows. There isn't any man more regular in church attendance or a more liberal giver than Bill. And when, long years after the tragedy, a new minister, who had never heard of Bill, said in a sermon that there were some men, like St. Paul, on whom God had to lay violent hands, Bill reacted to the idea. He told Jess Boswick that it must have been so with him.

Homeless Men

WE are old barnacles upon the hulk of time;
We're ugly blotches scattered on your lovely city parks.
We lie face downward, prone upon the ground,
Not daring longer to look upward to the blue of heaven
Or the dazzling gold of sun.
We cannot face the garish day;
Our eyes are closed to light and hope;
Our dull thoughts burrow in the earth like blinded moles.

But earth alone is kind; she cools our fevered flesh
With close-cropped verdure lush and sweet with recent rain;
She lends a friendly ear to our despairing cries
Half uttered and half throttled on our twisted lips.

There are moments when a lady passes by
On dainty, tripping feet. We sense her twinge of pity and revulsion, as she goes.

And there are hours when men tramp down the path;
Men such as we once were, respected, well-fed,
With the swing of self-assurance in their stride.

And there are days, long days, when we can hear no tread
But the resounding echo of our stumbling souls
Groping for light—a broken spar on which to cling:
We derelicts, bits of driftwood that we are—
Old, ugly barnacles upon the hulk of time.

BESSIE S. HENLEY.

OCTOBER SURVEY OF BOOKS

The Growth of a Missionary's Mind

WHAT I OWE TO CHRIST. *By C. F. Andrews. Abingdon Press, $1.50.*

THE NAME of C. F. Andrews is inseparably connected with that of Mahatma Gandhi in the minds of all well informed readers. But Andrews has a story of his own and a mind of his own. He is the faithful friend and the devoted admirer of Gandhi, but he is not his satellite or his echo. His experience and his faith have been those of a Christian. Though he has long since ceased to be a board missionary, his spirit is no less missionary than it was when he first went to India. Indeed, one is compelled, not only by his own testimony but still more by his record, to believe that it is more deeply missionary than ever, for his purpose now is not to impose something alien but to enter into the lives of those to whom he ministers and to make available for their enrichment the truth and the spirit which are for him the essence of Christian discipleship.

The concrete experiences through which he has derived his enlarging views of the will of God, the meaning of communion with him, and the ways in which religion may be made effective in promoting better ways of life among men have come to him in his work in both South Africa and India, the training which he received from his parents, and his association with such men as Schweitzer, Gandhi and Tagore. But through all of these varied experiences he has been learning what he owes to Christ, and the consciousness of that dependence has grown greater with his intimate association with men of other religions and his cooperation with them in unembarrassed fellowship for the promotion of great spiritual and human enterprises in which they have a common interest.

Two incidents serve to indicate the curve of his thought. Writing of an episode, near the mid point of his career, when a degraded person had become "a completely transformed character, saintly in spirit and wholly dedicated to Christ," he says: "Such joys as these banished doubt and fear. The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit were visible in our midst. These were higher marks of ordination than any man-made Articles of Subscription." And later, faced with the duty of reciting the Athanasian creed in a service on Trinity Sunday, in the presence of a congregation containing many who were not Christians but toward whom he had "a heart brimming over with love," he took the responsibility of omitting the creed. "It came home to me with a shock that I could not possibly recite the damnatory clause of that creed and yet be in harmony with them in spirit." Since then (1914) he has undertaken no regular ministerial duties directly under a bishop, feeling that the subscription which he once gave to the Articles and the Book of Common Prayer no longer hold good. But he has remained a communicant of the church, occasionally preaching on invitation and administering the sacrament "whenever Christian fellowship demanded"—for any Christian communion without distinction.

Making no compromise of his own distinctively Christian faith, he has worked side by side and hand in hand with whoever would work with him for the advancement of the people of India. That some of them do not acknowledge that their impulse and direction has come from the mind of Christ does not hinder his recognition that his came from that source. His personal record is an important chapter in the story of the development of fellowship and cooperation among those of like spirit in different households of faith, and of the growth of liberal views of the contribution which Christianity is to make to the solution of those conflicts of economic interest, racial diversity and cultural difference which now embitter and divide the world.

W. E. GARRISON.

The Inner Beyond

CHRISTIAN MYSTICISM. *By William R. Inge. Methuen & Company.*

BAMPTON LECTURES are deservingly famous, but they seldom run through six editions without being either revised or enlarged. Like the Apocalypse, this volume, first published thirty-three years ago, the same year that gave us Starbuck's "Psychology of Religion," has had nothing added or taken away from the original edition. This is not because the present dean of St. Paul's reports "no open vision" since the time he first delivered these lectures. His St. Margaret, Gifford and Hulsean lectures were devoted to the same subject, and in the second of these Dean Inge acknowledges that some of his judgments upon Plotinus in this book on "Christian Mysticism" are "crude and do not represent my mature opinions." Then, too, there has been such a wealth of material from writers like Otto, Heiler, Peers, Arseniew, Hocking, Leuba and Rufus Jones that ought to be reckoned with in any such general treatment. One is almost inclined to believe that the ineffable and esoteric ways of the mystic can extend to the writers and publishers of books on mysticism. There is an Arabian story of a conference between philosopher and mystic which records their words at parting. The philosopher said, "All that he sees, I know," and the mystic retorted, "All that he knows, I see." Yet, such is the authority of the author, it is safe to declare that time will be both toothless and scytheless in regard to much of the contents.

The reader who works through this book—we say "work" advisedly, because important citations in the original are given in Greek, Latin, Italian, German, French and Spanish—will, we believe, be rewarded by a deep sense of that ultimate unity of constitution that can be ascribed to the human mind, and to the approximate sameness of results when its power is brought to bear upon identical material. Whether it be in Plotinus, Philo, the Yoga systems or John Woolman, we find the same insistence that the Divine is above all the categories, and we may recall that famous paradox of pseudo-Dionysius which ends "the altogether intangible and unseen, super-fills the eyeless understandings with super-beautiful brightness." The conviction that man is a microcosm is found equally in Plato, in the poem of Lucretius and in William Blake's "minute particular." Again, the deification of our nature is common to all types of mysticism. This Dean Inge illustrates from the Fathers, in the emphasis on imperishableness; from Ruysbroek as something to be striven for; and from Emerson, whose self-deification he regards as of "an arrogant and shocking kind." Still another common denominator is the belief that "everything in being what is is, is symbolic of something more." Nature becomes transparent to the "feeling intellect," as Wordsworth would call it. In such far removed ideas as the "signature of things" in Boehme and the nature-mysticism of the Cambridge Platonists, the sacramental nature of the world as the mirror of Deity is emphasized. As with one voice, through John Smith of Emmanuel—significant combination of names—they

unite in the testimony that, "Such as men themselves are, such will God himself seem to be," and that "Divinity is not so well perceived by a subtle wit as by a purified sense."

Dean Inge does not capitulate to mysticism as a type of religion in possession of the whole field. Elsewhere than in this book he deprecates the emphasis on pure feeling as opposed both to ethical theism and to intellectual system. He insists, however, that neither Romanism nor Protestantism, regarded as alternatives, possesses enough of the truth for the needs of the day, and his studies lead him to acknowledge the close agreement of these men and women of preeminent saintliness. The value of the unification of the mind, the inward stillness, and the sense of the divine presence as a sustaining power is begrudgingly allowed even by Leuba. Yet we must concede with Paul Elmer More that the craving for intensity of experience is sometimes purchased at the cost of clarity and even of sanity. However, no account of the universe can be final which ignores the reports of the mystic consciousness, and we will do well to test the mystic's own evaluation less by the acids of modernity and more by the alkalis of eternity.

W. P. LEMON.

Ozora Davis

OZORA STEARNS DAVIS. *By Grace Tinker Davis. The Pilgrim Press,* $1.50.

NOT OFTEN is a man in public life fortunate enough to have his biography written by his wife, and by no means all wives would be equal to the task. But the marriage of Ozora and Grace T. Davis was a literary partnership in addition to all the other forms of comradeship a good marriage ought to bring. For many years they wrote articles and carried on a regular department in a religious journal together. It is altogether fitting, therefore, that Mrs. Davis should now give the world this little volume on the life and poems of her brilliant and beloved husband.

Even if one had never known Ozora Davis nor ever heard him speak, this book would be of vital interest for its carefully etched picture of an interesting life. The new England ancestry, the Civil war background, the struggle of the poor boy for an education, the German university days, the pastoral years, the two decades of constructive leadership of the Chicago theological seminary, moving it from its old unserviceable buildings and location to its new strategic place beside the University of Chicago, the building of a faculty, curriculum and equipment adequate for modern needs, the coming of the Lawson bequest, the crowning of all this by a distinguished service as moderator of the National Council of Congregational churches—all these pass in review. If anyone thinks the life of a minister is prosaic, dull or stodgy, just let him read this book and sense its dramatic moments, its constant undercurrent of romance, struggle and achievement.

There are touches of humor, too, such as the account of the origin of this queer name for a man, Ozora, and the first meeting of Mr. and Mrs. Davis when she was a wrinkled squalling new-born babe! But the great chapter in the book is "Facing the Great Adventure," where faith and courage triumph over tragedy as Dr. Davis, in the grip of incurable disease, carries on without flinching and does his greatest preaching in the ebb-tide of pain and approaching death. In these days when too many men have sought to justify themselves in taking the easiest way out, this chapter is like a bugle call.

The book is all too brief. It is an etching rather than a full length portrait done in oils with all the lights and shadows and details. But, as an etching, it is done with sympathy and perfect understanding and is especially revealing and intimate because of the large use of Ozora Davis's poems. He wrote poetry not as a professional poet, but for emotional release and as an inevitable expression of moods and insights. And the poems, quoted freely at appropriate places in the narrative, light up the story of his life somewhat as the beautiful windows in the little Thorndike Hilton chapel, which he loved so well, light up that shrine of peace and worship. We are grateful to Mrs. Davis for the life—and for including the poems.

ALBERT W. PALMER.

Japan, China and Manchuria

THE TINDERBOX OF ASIA. *By George E. Sokolsky. Doubleday, Doran & Company,* $2.50.

THE SIX months since guns ceased firing at Shanghai have brought no real improvement in the far east. The "tinderbox of Asia" continues to smolder unabated, and the flames may break out with renewed force this very month, fanned into vigor by the forthcoming report of the league commission of inquiry, by the dogged resistance of China's "irregular" armies, and by Secretary Stimson's bold restatement of American policy.

For an understanding of the impasse to which events thus far have led, and of the far-reaching and irreconcilable elements in the conflict which make Manchuria the world's danger zone, no book is more timely and useful than this survey by Mr. George E. Sokolsky, of the staff of the New York Times. Qualified both by long residence in the orient and by intimate personal acquaintances with men and movements, he sets out to present a "hard-boiled" review of the situation. To turn from the mutual recrimination of oriental diplomats and the perfervid sentimentalism of airy internationalists to a "realistic" treatment of the factors at issue is a worthy task. To amplify this view with a wealth of anecdote and character-study is to breathe life and fascination into Chinese and Japanese names which to the American mind betoken mere puppets. One reads how Henry Pu-yi, now regent of the "state" of Manchukuo, was restive as a boy in the imperial palace, "had his hair cut when sixteen . . . wanted to see the outer world, wanted to ride a bicycle." T. V. Soong, nationalist minister of finance, "the most hopeful individual in China," is "honest even judged by western standards, but brusque even to boorishness." So in Japan, Shidehara when in power was "a far-seeing idealist, jealous of Japan's 'face,' but favorably disposed to China."

Mr. Sokolsky is reluctant to admit that a new order in international affairs is more than a vain hope. His ruthless analysis of the steps leading to the present war will infect even the most optimistic reader with something of his cynicism. More than half the book comprises a fresh discussion of familiar material in the political and economic background. Its value lies in preventing the lay American reader from judging the events of the past year apart from the complex out of which they inexorably sprang. The tinderbox is not Manchuria, but the whole of China, which implies that a conflagration may start in any one of several quarters where sparks are recklessly struck, by mining engineers in distant Outer Mongolia, as well as by generals in Mukden, by disgruntled dock-workers in Hongkong, as well as by blundering admirals in Shanghai. The virus of imperialism—military expansion for the sake of economic exploitation—was injected into the far east from the west. Japan has developed the worst case of the disease, and Mr. Sokolsky doubts whether it can be exorcised by murmuring formulas like "open

XUM

door" or "peace pact," when the effect of those formulas is to sanctify British and American commercial conquests, and to proscribe those of Japan, which are increasingly necessary to the island empire.

Especially valuable is that section of the book which deals with the turbulent and tragic events of the past fifteen months. With bold strokes and, on the whole, admirable impartiality, the author traces how the "astonishingly cordial relations" between China and Japan, so painstakingly wrought by the sympathetic hand of Shidehara, were transformed into the hatred and horror of "a war that was called peace."

It is with Mr. Sokolsky's interpretation, rather than with his account of facts, that one is inclined to disagree; this is not the only book in which logic is swept aside by brilliance of style. Starting from the premise that "the fate of China and Japan are intimately associated. . . . In the face of 'white' opposition, they either stand together or fall separately" (p. 8), his conclusion suggests that this harmony is to be achieved by the lamb's lying down inside the lion. Japan must defend her security against her traditional enemy (Russia), and her trade against her growing rival (America), so that China's *summum bonum* would appear to be acquiescence in what is in any case inevitable, namely, increasing domination by her island neighbor. This is the path of "realism." Anything else is sentimental self-delusion. America, posing as idealistic savior of China, yet offering no resistance to the steady encroachments of soviet Russia, is at bottom concerned only to mulct China of the cream of her trade. Mr. Stimson, for all his high-sounding phrases, "has actually been asserting the existence of an American hegemony in the Pacific." The League of Nations is a pathetically unrealistic body, maneuvered into becoming "an auxiliary of the Chinese government." Powerless to affect the course of events, with Britain and France unwilling to apply pressure, it "would serve a more useful purpose by performing its task in Europe and leaving the danger-spots in Asia to the 'interested' parties." This is a singularly naive restatement of the Japanese claim that they and China can best settle their accounts *a deux*. To which China is strangely reluctant to agree!

For precisely here is the gravest fault of the book, which gives it an unmistakably pro-Japanese bias, namely, its failure to dwell upon those elements of lawlessness in Japan which have reduced that model country to a chaos more disconcerting than perennial fratricide in China, because more unexpected. Although he outlines the motives and methods of the rival factions in Japan, Mr. Sokolsky neglects to draw the logical consequence for the future of Manchuria and China. The case for letting Manchuria be dominated and developed by a friendly and stable Japan is one thing; the case for allowing that vast territory to become the prey to a fanatical clique of irresponsible young army officers, to diplomats obsessed by Russo-phobia to the point of refusing a proffered pact of mutual non-aggression, and to a bankrupt feudalism, intent upon recouping by buccaneer methods in one part of China what it has lost by blundering policy in another—that is something very different. It is this second alternative which Mr. Sokolsky seems to feel is natural and preferable to an attempt by the league, through joint intervention and control, to transform the 19th century policy of wholesale partition into a 20th century policy of mutual protection.

The world may not have turned the corner into a new era; Mr. Sokolsky's "realism" leaves little ground for thinking it has done so. It is inconceivable that we should advance even a step toward that goal by such a relapse into "jungle diplomacy" as he recommends.

THEODORE C. HUME.

Is God a Person?

IS GOD A PERSON? *By Edgar Sheffield Brightman. The Association Press,* $1.00.

HERE, as always, Mr. Brightman is clear, thorough and logically consistent. I know of no one now defending belief in God as person who is more admirable than he in these respects, and few are his peers. His method is not that of inquiry, but of defending a pre-established position by building walls and making counter attacks. He is a master in this. It is the best book I know treating this subject in this way. He is alert, informed, adroit, guarding himself at every point.

But I think his eagerness to win the debate leads him to confuse the issue at certain points, although not intentionally. For example, he rightly insists that the claim that "all attainable truth may be found and must be found by methods of laboratory science" is false. Certainly, the laboratory is only a very small part of science and a very much smaller part of truth-getting. But so far as I know, no one claims that the laboratory is the only way to truth. Astronomy would be a false science if that were so. Even those who claim that the sciences give us all the knowledge we can get, would not reduce all science to the laboratory. But Mr. Brightman's debating zeal leads him to represent the view of his opponents in this way so that he can refute it more effectively. His opponents, so represented, are straw men.

Also his use of the word "impersonal" confuses the issue. Impersonal means what is not personal, hence is a negative term specifying nothing positively. To refer to something as not-personal, is like referring to it as not a turnip or not English or not American. It says nothing about it except that it is not something else. Mr. Brightman says the impersonal makes no sense except as it is derived from the personal. Quite so. Not-turnip makes no sense except as derived from turnip.

By representing those who differ from him as impersonalists, he has it all his own way. It is like calling a man un-American. Jesus was un-American in the sense of not being an American. But when you call anything un-American, you damn it because you do not specify it except by saying it is not something else which is precious. That is excellent debating strategy, but it confuses the issue. The question is not whether God is personal or not-personal; but rather it is whether God is personal or something else positive and not merely negative like impersonal.

I believe Mr. Brightman treats evil in the only way it can be treated by a mind that is fearlessly honest, logically consistent, and starts with the premises with which he starts. His premises are: (1) "All nature is the ongoing of the conscious activity of God"; yet, (2) God's will is perfectly good; and (3) God cannot be defeated. Therefore God is responsible for the evil of the world. Mr. Brightman does not flinch when he gets this far, as most people do who start in this way. He goes on to the next step. He must; it is inevitable. God has, he teaches, in addition to his perfectly good will, a nature that is evil. His good will fights down this evil in his nature and keeps it under as much as may be. Therefore all the evil in the world does not begin to compare to the fiendish horror in God's own nature, because that nature is not allowed to express anything like the full force of evil that is in it. Mr. Brightman does not make this last statement, but his previous statements commit him to it.

That is the idea of God to which an honest, fearless and logical mind is forced when he faces all the facts of evil and at same time holds that God is a person controlling all

nature so completely that it is all "the ongoing of the conscious activity of God."

All I can say is that when I love, serve and adore God I do not love, serve and adore that unspeakable horror of evil which is the Given nature of God. The line of demarcation which distinguishes God for me must exclude that. But then you really have two beings, the good will which is God, and the evil nature which is the Devil. In some abstract metaphysical sense the two may be treated as one. But religious devotion cannot treat them as one. For moral religion they must be two. When they become two, the premises which Mr. Brightman is trying to defend become impossible.

HENRY NELSON WIEMAN.

The Passing of an Old Theology

PIETY VERSUS MORALISM. *By Joseph Haroutunian. Henry Holt and Company,* $3.00.

THE SUB-TITLE of this enlightening book is "The Passing of the New England Theology." Title and subtitle taken together describe it. It is more than a discussion of the relation between religion and ethics. It is less than a complete account of the theological disintegration of American orthodox Christianity and of its reconstruction in the form of religious liberalism. Doubtless the author's failure to deal with the contribution of the deists to the passing of the New England theology was deliberate, for the book belongs to the American Religion Series, made familiar by Professor Schneider's "The Puritan Mind." Surely the publishers have in prospect another volume that will treat of the more speculative phase of the liberal criticism of Calvinism. Such a study of deism in America should prove even more difficult than the analysis and interpretation so ably rendered by Doctor Haroutunian, for the sources are meager. He himself was not troubled by any lack of material. Indeed, no small part of his service is to have culled from extraordinarily voluminous or inaccessible sources extracts that serve to substantiate his interpretations and to give the reader the "feel" of the men he deals with. To be sure, this device is not always happily handled, for not infrequently the quotations seem irrelevant, redundant or dull.

By "piety" the author means a refusal of men to shut their eyes to the world, a recognition of their connection with and dependence upon a world which supports them and often ignores their personal welfare, a finding of happiness in self-denial and in a love that grows out of wisdom, a sense of tragedy in life transmuted into victory over the world. Such a conception of piety is obviously indebted to the genius of Jonathan Edwards, whom the author most sympathetically interpreted. By "moralism" he means a romantic humanitarianism which identifies religion with good-citizenship and whose creed is the dignity and centrality of man. Edwards and Channing are the purest exemplars of these two attitudes toward life. To each of the chief doctrinal points at issue the author devotes a chapter. He describes in turn the controversies about the nature of human nature, the ethics of democracy versus the ethics of aristocracy, self-culture and self-sacrifice, the relation of church to state, the method of character education, etc. He lays bare the roots of the legalism and literalism of contemporary orthodoxy and gives no little consideration to the pressure of powerful cultural forces upon the theological development.

Doctor Haroutunian deals judiciously with the contrasting philosophies of life he presents, though he does not attempt to conceal his own neo-Calvinistic leanings. Until we have a great deal more research and insight such as his, our American religious heritage will remain unintelligible and sterile. It is to be hoped that he will find it possible to continue his work so promisingly begun in his first book.

A. C. MCGIFFERT, JR.

The Body of God

SCIENCE AND FIRST PRINCIPLES. *By F. S. C. Northrup. The Macmillan Company,* $3.00.

SOMEONE has written that if we have progressed beyond the Greeks, it has been in science and the mechanical arts alone. It would appear, however, that science has become so new that it is very old, at least so far as fundamentals are concerned, for recent scientific discussions—especially those of Einstein, Eddington and Whitehead—have recalled once more the three theories of nature which the Greeks had proposed. Defining philosophy as the science of the synthesis of the sciences, our author predicts the crystalization of a new theory of first principles from the present flux of facts and rival interpretations. Like every other change in the philosophy of science, it will transform everything from the foundations of human activity to the peak of religious faith. Has not an internationally known biologist already allowed present day theology but one hundred years more of grace?

What about the quest for the absolute? Paradoxical as it may sound, but nevertheless true, the very principle of relativity takes science to this point by finding something in the laws of mechanics common to all variations which different frames of reference produce. In the last analysis, relativity merely specifies how the motion of any of the ordinary physical objects of our world is determined by its relation to others. Hence it lays hold of the absolute motion and relations of physical nature itself, and in amending the latter theory to meet more acceptably the recent advances in knowledge, the author has evolved the variation of it which he terms the macroscopic atom theory.

Recalling that we now consider nature to be made up of a finite number of the particles we term electrons and which he identifies with the traditional atoms of the philosopher, he points out that the tendency of these microscopic atoms is to produce disorganization. Counteracting this condition with a proneness to organize the electrons into more complex units, is one huge but finite, spherical macroscopic atom whose shell is off at the edge of the whole universe. Its influence, however, is not such that the motion and the resultant variable relatedness of the microscopic atoms is prevented. It follows that nature as already demonstrated by science is a mixture of order and disorder, of uniformity and variability, permanence and change, of continuity and discontinuity and thus that there is inherent in matter a principle of opposition and contradiction, or in brief a cosmic metabolism. Illustrative of the disorganizing influence of the microscopic atoms is the situation created by the second law of thermodynamics. Current interpretations of this law have been that nature is running down to an eventual state of frigid chaos and dust, which would mean that organic evolution is a mere incidental and accidental backwash in an all engulfing torrent of destruction. On the other hand, the derivations of relativity physics have made it more reasonable to assume that building up as Millikan has suggested takes place with the breaking down, through the influence, as the author believes, of the macroscopic atom.

Evidently but for the macroscopic atom, neither nature nor man would exist; all would be a flux. Hence it is the creator of all complex things, for creation can mean only a rearrangement of the eternal microscopic particles into stable or partially stable systems. It fits the Aristotelian conception of the

XUM

"universal mover," functioning teleologically as the ideal toward which complex changing systems proceed, as well as being the mechanical cause of the procedure. It is an eternal entity, for its fixed form exists in the future as much as in the past. Hence, Northrup believes the discovery of the macroscopic atom to be an event of great significance in the metaphysical and theological world; God need no longer be regarded as a formal entity. Its physical character means that God has a body, otherwise the change of direction in the motion of the particles could not be prevented. However, God is not omnipotent, for the microscopic particles possess energy also. Nevertheless the macroscopic atom, which is God, is more powerful than the rest of primary matter combined. Hence, "unlike the feeble, anemic purely spiritual creation of the theological thought the divine is not so omnipotent and intangible." For the author, nothing can be more ridiculous than the idea that the divine is significant for life and conduct, and yet cannot exhibit itself to exact science. It is distinguished by its determinate character and intelligence, and once this is recognized it becomes evident that the person who defines God as a purely spiritual or psychic being is a thoroughgoing atheist.

So far so good. But the theological implications of the macroscopic atom theory permits two gods, whose relationship and analogy to former conceptions awaits the imagination of the reader. We have described God the eternal as represented by the macroscopic atom. Now since the organization of complex nature as a whole is even more uniform and constant than men, there seems to be no alternative but to regard it as an individual system, which however has its source of individuality in the eternal macroscopic atom! Briefly the perfect god of the world of being (the macroscopic atom) would inspire men by exemplifying eternal calmness, finished beauty and rationality; the god of the world of complex existence must add to these attributes an appreciation of humor and the pathos of human experience. "For even a god, if he brings within his consciousness the incongruities that arise out of the opposition and synthesis of the actual and impossible, must at times laugh and at other times cry." This at least is a brilliantly written book with much of the classical viewpoint interspersed among its pages. We shall look for others from this author as he further grasps his truth. N. M. GRIER.

Portrait of a War Lord

SONS. *By Pearl S. Buck. The John Day Company,* $2.50.

A LITTLE MORE than a year and a half ago I came whooping into the book review pages of The Christian Century with word of "what I am ready to call the most memorable novel of the year." I do not suppose that my ecstatics, which persisted to the very end of that review, had much to do with what subsequently happened to the sales of "The Good Earth." There are many who will contend that it was Will Rogers who did that. And a few, I suppose, might be ungracious enough to suggest that the merits of the book, rather than any of the praises of reviewers or the votes of the Pulitzer committee, accounted for its extraordinary success. But at any rate I, in company with most of the other reviewers, am glad to look back and discover that when Mrs. Buck's novel about a Chinese farmer was first published I marked it for the memorable piece of work it has proved to be.

I wish I could be as enthusiastic about this sequel. It is so good a book that I am sorry to have to write that I do not believe it stands on a par with "The Good Earth." The difference is not in its literary style, which is identical with that of the preceding book, nor in its technical construction, which is in some respects superior to the other. But "Sons" does not measure up to "The Good Earth" because it does not have in it the same sense of timeless and spaceless life. It dates, and it places. Of "The Good Earth" it was possible to say, "It would not have differed greatly had [Mrs. Buck's hero] toiled on the Nebraska prairie rather than in China." But this story of a Chinese war-lord is a product of China alone, and of China in one definite—and let us hope, a passing—period.

But having said this, let me say at once that "Sons," taken for what it is, is an extraordinarily fine piece of work. As a study of China's present agony, in terms of the career of the war-lord son of old Wang Lung, it would be hard to better. Wang the Tiger never gets to be a major war-lord, but in his character and career as Mrs. Buck develops it there can be seen every element—except that supplied by foreign intrigue—which is making China's war-lord period such a bitter experience to the people of that land. There is the same crass ignorance, the same personal ambition, the same uncomprehending contact with the ideas of the Sun Yat-sen school, and, all the time, the same ruthless brutality. Wang the Tiger *is* a war-lord, and if there is a better key to an understanding of China in this war-lord period, I do not know it.

At the very end, Mrs. Buck tries to wrest her book out of this contemporaneousness by endowing her war-lord with a son who insists on following the urge of his peasant blood back to the life of a farmer. The incident seems to me to be a little too determinedly Mendelian to be wholly convincing, but if it means that the book's author is also turning back from events of the hour to the underlying and lasting elements in Chinese life, that is cause for rejoicing.

I cannot let pass the opportunity which "Sons" gives to say that, whatever the success of the book may be, it is one more example of the superlative missionary service which Mrs. Buck is performing. Once more she shows the missionary as one who is fundamentally concerned with the business of understanding people, not with imposing something on them. Mrs. Buck's parents have spent their long lives in evangelistic service in China, and are still at that task. Her husband, as dean of the agricultural college in the vigorous University of Nanking, is doing a pioneer and greatly needed piece of missionary work. But the thing that Mrs. Buck herself does when, through her unmeasured and unguarded interest in other people, she enters into the minds and lives of her Chinese neighbors and then proceeds to pass on what she finds there to the people of the west, is the most important missionary service of all. It is only through the spread of understanding that a divided human family can be reunited, and Mrs. Buck is proving herself more successful than any other living writer in hastening that understanding between occidentals and the supposedly inscrutable Chinese. PAUL HUTCHINSON.

Trying to Convert the Jews

THE ETERNAL GOD REVEALING HIMSELF TO SUFFERING ISRAEL AND TO LOST HUMANITY. *By David L. Cooper. Evangelical Press.*

THIS BOOK represents a unique effort to convert the intelligentsia among the orthodox Jews to fundamentalism. The author, although nominally identified with the ultra-conservative wing of the Disciples, is entirely independent of all ecclesiastical officiaries. He works through his own private organization, called "the Biblical Research society," of which he is the president. The noble experiment is supported only through free-will offerings, through which thousands of

copies of the book have been mailed free to rabbis throughout Jewry. Gentiles must buy it.

The major premise, which consumes only a few pages, is, "The Torah is divine." That is, the Old Testament is the voice of God. We are told that "if the scriptures were of human origin, as is claimed by the rationalists, archeological data would not confirm them." Moreover, "the law of the octave, as seen in the fields of chemistry, music, color, snowflakes, etc., is clearly seen in the Hebrew text of Gen. I:I; the number of words, and also the number of letters, being seven and twenty-eight."

The minor premise is, "The four fundamental facts that prevent the Jew from accepting the gospel are: the Trinity; the person and nature of Messiah; the redemptive career of the Messiah; and the time of Messiah's first appearing." In the light of these assumed premises, and by the author's unquestionable mastery of the Hebrew language, only 60 pages are required to reach the conclusion that the Torah teaches "the plurality, the unity, and the trinity of divine personalities." The heart of the book is devoted to weaving together various prophecies on "divine personalities assuming human form." The virgin birth of Jesus should not constitute a stumbling-block to the Jews' acceptance of Christ as their Messiah since the divine Torah states that Isaac's birth was supernatural. The last sixty-four pages are devoted to "the evidences of the New Testament," with the usual heavy emphasis on the literal fulfilment of apocalyptical predictions.

C. C. KLINGMAN.

Motives and Values

THE MIND IN ACTION. *By A. Campbell Garnett. D. Appleton & Company,* $2.00.

THIS IS the third volume to appear in the "Contemporary Library of Psychology," a series promoted jointly by the Cambridge University Press and D. Appleton & Company. The purpose of this new venture is to cover the whole field of psychology. The present volume is restricted, as the subtitle indicates, to "a study of motives and values."

The book is written in an easy, pleasing style, comparatively free from technical terminology. Nevertheless, it calls for concentrated, critical attention. It would, undoubtedly, be an advantage to the reader were he familiar with the background of the series as a whole.

The self—"a finite center of experience ever enlarging its grasp of reality"—and the nature of the self (subjects of endless disagreements) are assumed. The self seeks expression through conative action—an activity which never ceases—and can only find satisfaction through expansion. Expansion, with its correlated satisfactions, is achieved by the penetration of the self into its objective world. What are the motives determining this ceaseless expression of the self? The subjects covered by the author's penetrating analysis are: appetites and other wants; intelligence in motivation; motivation and feeling; the criteria of instinct; instinct and appetite; the instincts of man; habit and sentiment.

However necessary the author's discriminations may be to scientific accuracy, upon which depends the foundational knowledge indispensable to further research, and apart from any queries raised in the light of similar classifications, the layman may find himself growing impatient over some of the niceties drawn. Of what significance is it whether a habit be merely a motor mechanism or is a fixed conation? The important thing is how to establish good habits and rid one's self of bad ones. Or he may raise the question: What matter does it make whether self-respect be classified as an appetite or instinct? Of more value for personal purposes is the knowledge how to prevent self-respect from degenerating into pride and arrogance. These, and similar questions, are, however, met in a comprehensive way when the author applies himself to an analysis of values.

It is at this point, where he approaches the fringe of moral philosophy, that the author is most provocative. Too much is taken for granted. What reason is there to assume any reality apart from the phenomena subjectively conceived? Assuming an Infinite Reality, why should it not, like beauty, be capable of stimulation, through the medium of divine revelation and grace? Is it not begging the question to reject a moral ugliness that can be harmonized with the whole of known esthetic values? The need of the self to identify itself with the Infinite Reality, urged by the author as essential to its expansion and satisfaction, recalls Bernard Shaw's dissent to this particular advocacy on the ground that "the greatest rascals are the most fervent worshipers of something 'not ourselves' that makes for righteousness." Many such misgivings assail the reader as he follows the writer's treatment of values.

Because of the thought it provokes, rather than for the certainties it advances, "The Mind in Action" is heartily recommended.

WILLIAM E. HAMMOND.

The Gospel of Ethical Culture

CONSOLATIONS. *By Alfred W. Martin. D. Appleton & Company,* $1.00.

ON THE RELIGIOUS FRONTIER. *By Percival Chubb. The Macmillan Company,* $1.50.

THESE two books, recently contributed by pioneers and outstanding leaders in the Ethical Culture movement, deserve a wide reading. Not only are they representative of the movement itself, but they give expression to a breadth of view and to a moral and spiritual outlook that should commend itself to every liberal-minded reader regardless of his traditional or theological background. It is an interesting and significant coincidence that Mr. Martin offers a book of meditations and sermons, comparable in spiritual warmth to what one might expect of a medieval saint, at the same time that Mr. Chubb offers a rugged, vigorous book of spiritual and intellectual adventure. With both, ethical culture is an affirmative philosophy of life. Its attitude toward creeds, rituals and traditions is one of sympathetic appraisal, rather than of denial, and "Consolations" proves that a creedless religion can offer a constructive, inspiring and strengthening message for every crisis of life. Ethical culture here reveals itself as good Christianity minus its metaphysical and Christological content. But even at that, one can detect traces of theism and of a definite faith in immortality. With regard to the former Mr. Martin quotes Dr. Adler, and approvingly, as follows: "My spiritual passion and effort are being backed up, inscrutable though the power that backs me be." If this isn't theism it would be interesting to know what ethical culturists call it. With regard to the problem of immortality Mr. Martin and Dr. Adler are even more explicit. "I affirm," says Dr. Adler, and Mr. Martin tacitly agrees, "that there is verily an eternal divine life, a best beyond the best that I can imagine. . . . What I retain is the conviction that the spiritual self is an eternal self, and cannot perish." It is needless to observe that Dr. Adler and Mr. Martin would be the last to claim that their "faith" is the faith of ethical culture. In ethical culture every member is free to formulate his own faith.

XUM

Mr. Chubb takes the reader into a different atmosphere, stressing the romance of intellectual adventuring, and the need of fellowship and of social righteousness. For him the ethical movement is the great religious frontier, and he reminds those who have become alienated from the traditional forms of religion that here, if they could only realize it, is the opportunity to satisfy the spiritual hunger which they consciously or unconsciously express. Ethical culture is the heir of all the ages and of all religious traditions. It does not espouse a restricted mundanism, unfriendly to or uninterested in the cosmic order. To be sure, it does not pretend to "love the cosmos" for the mere sake of being theistic, but it does love and venerate "the idealization of the finest human qualities that we can know first hand." With this bare and meager expression of his "theism" Mr. Chubb is content, and passes on to an elaboration of his conception of religion: "fellowship in social purpose, animated by the sentiment of the ideal life; setting up character in its totality, and facing the totality of human relationships to which men are committed."

Ethical culture has now been before the world for more than fifty years. No other religion is so free from cant, hypocrisy and theological stumbling blocks. Moreover, it is wholesome, sincere, and ethically inspiring. Why then does it not strike fire in the hearts of a greater number of human beings? In the space of fifty years Christianity impressed itself indelibly upon the Roman empire, Lutheranism made the Reformation an accomplished fact, and Methodism is said to have shaken England to its foundation. Yet in ethical culture, a combination of philosophical soundness and spiritual warmth, we witness the struggle of a lonesome few, regarded by most Americans as hardly religious at all. Was Bosanquet right when he observed that ethics could not be divorced from metaphysics?

Ethical culture is the hope of religion because it has achieved so completely the ideal of religious freedom. It is the despair of religion because after more than fifty years it has yet to prove that a liberal religion, no matter how genuine and sincere, can be socially effective. No one who is concerned with the future of civilization can regard this fact with indifference.

EDWIN T. BUEHRER.

Socialized Self-Culture

LIVING CREATIVELY. *By Kirby Page. Farrar & Rinehart,* $2.00.

THERE have been innumerable tomes and manuals plotting noble eight-fold paths and purporting to aid pilgrims in search of the spring of eternal life; but I know of none which surpasses—nay, equals—this one in completeness, clarity, directness, concreteness, simplicity, sincerity, perspective, loftiness, and pertinence for our times. The name of Kirby Page itself will be sufficient to convince many that this appraisal is no exaggeration; and a mere survey of the index will come close to proof for the cautious and skeptical. Eleven "pathways to creativity on the higher levels" are designated and described at various lengths and (I am sorry to say) with various degrees of success. They are: conscious and continuous effort to relieve human misery; working for the transformation of unjust social systems; cultivating and practicing silent meditation; seeking beauty; cultivating friendship and fellowship; practicing penitence; exploring great biographies; following Jesus; cooperating creatively with God; running risks and accepting the penalties which inevitably fall to those who strive to rise higher than the status quo; and making a conscientious and critical use of one's time and energy. This is obviously a well-rounded, comprehensive, noble and challenging program.

The remaining two-thirds of the book is composed of selected readings for daily use which cover in ten cycles the first ten of these conditions of creative living. This supplement is vital stuff. Teachers of religion and leaders of Christian worship will find a great moral implied in the type of material used. About ninety per cent of it has been gleaned from contemporary writers, and a very large part of it deals directly with the vital and immediate problems of our present society. Mr. Page is at his best in doing this type of thing. If there were more devotional books like this in use I dare say that American Christianity would be characterized by more energy and effectiveness.

The first section of the book has some conspicuous defects. It smacks of a filing cabinet and betrays in a good many places literary bricklaying. Few of the roads toward creative living are treated with sufficient analysis, while some of them are handled with lamentable shoddiness. For instance, if one is having any difficulties in experiencing the reality of God or in using the theistic thought-pattern, he will get absolutely no assistance from the chapter on creative cooperation with God. Of course one cannot expect an exhaustive treatise on the subject of God consciousness in one short chapter; but surely Mr. Page might have done more than illustrate and re-illustrate through several pages the not very obscure fact that faith in God has been a great moral boon to many who have labored for lofty goods.

HUGH STEVENSON TIGNER.

Living History

MODERN HISTORY, *The Rise of a Democratic, Scientific, and Industrialized Civilization. By Carl L. Becker. Silver, Burdett and Company,* $2.25.

THIS is an 824-page, one-volume history of European civilization from the early 17th century until the year 1930. While written as a text book, it is good reading for anybody.

A glance at the paragraph headings indicates something of the charming style and compelling interest of the book. Here are some: "In which we introduce three 'Throw-Backs' to show what led up to modern history," "How the English made a revolution, were not well pleased with it, and made another more to their liking," "How Louis XIV governed France as he pleased, won much glory while he lived, and was little mourned when he died," and "The French people in the eighteenth century: how the few lived well without working, and how the many worked without living well." Carefully chosen pictures abound. By the use of specific instances Professor Becker has the ability to describe important facts or movements. Thus, in writing of the relation of economic to political expansion, under the caption of "A story of rubber" the ruthless economic adventures of King Leopold II of Belgium, in Africa, are related. Under the title, "A story of gold and diamonds," one reads of Cecil Rhodes and the expansion of Great Britain's influence and territory in South Africa, and "A story of high finance" tells how it was that England came to occupy Egypt. One is impressed with the character portrayals, especially of the outstanding political leaders.

Although a European history cannot escape the fact of almost continuous wars, this book does not give undue emphasis to them. A careful reading of it certainly ought to blast the ardor of the military mind. War does not appear to be such a glorious way to defend the fatherland when one thinks of both Cavour and Bismarck, each in his own time and place, cast in a spell of deep gloom, and ready to resign because prospects of wars, which each had been stimulating with utmost vigor, seemed far removed. Nor should the thought of

Napoleon, the supreme military genius, wasting an army of half a million men in a senseless Russian campaign, raise one's estimation of the military system still in vogue with modern nations.

Space is given to efforts that have been made in the interests of peace. More than that, the book points definitely in the direction of peace. Professor Becker mades the following interesting observation: "Many people are opposed to war when there isn't any. They think rightly that war is a useless waste of life and property. Yet when circumstances are favorable to war, most people rush eagerly into it, forgetting that it is a useless waste of life and property. Napoleon (III) was like other people in that—he talked peace and made war." The very last chapter of the volume reads: "The most important question which confronts coming generations is this: Will the forces which men have mastered destroy the civilization which for centuries they have been creating? The great war was a disaster to all concerned, victors as well as vanquished. The world cannot afford another such catastrophe. But in order to avoid it, we must do something more than to rely upon the League of Nations. We must learn how to employ the material forces at our command for useful instead of for useless purposes. . . . It is not entirely fantastic to suppose that within a hundred years the people of Europe and America may think of war as we think of dueling—as a romantic but senseless custom happily outmoded."

Anyone who has a desire to "rehabilitate" himself in European history, and incidentally discover the kind of history our young people are reading, will find many hours of delightful and instructive reading in this volume.

MARK RICH.

The Prophet of Oregon

JASON LEE, PROPHET OF THE NEW OREGON. *By Cornelius J. Brosnan. The Macmillan Company,* $3.00.

IN MARCH 1833 there appeared in the Christian Advocate and Journal, the Methodist periodical published in New York, an article by Wilbur Fisk, president of the new Methodist university at Middletown, Connecticut, headed, "A Great Proclamation, Missionary Intelligence. Hear! Hear! Who Will Respond to the Call from Beyond the Rocky Mountains?"

The reason for this excitement was the story that had become current throughout the country that a delegation of Indians from the far northwest had visited St. Louis asking that the "white man's book of heaven" be brought to them. Responding to this clarion call was Jason Lee, a young New Englander, who in the spring of 1834, with his missionary party, set out on the long overland journey across the plains and the Rocky mountains to become the first missionary, either Catholic or Protestant, to enter the Oregon country. The Willamette valley was chosen as the best location for the mission and here the first permanent American settlement in the northwest was made, and the work of the mission begun.

While Lee was first and last a missionary, yet he fully comprehended the important political and economic developments which were to come. "It may be thought that Oregon is of little importance," he wrote to Caleb Cushing, chairman of the house committee on foreign relations in Washington, "but rely upon it, there is the germ of a great state." Lee also had a prominent part in arousing a widespread popular interest in Oregon and "in starting the first ripples of immigration to this far western frontier."

After eleven years of almost superhuman toil and effort, having "buried two excellent wives and a little son" meanwhile, misunderstood by the missionary officials in the east, criticized by discontented colleagues, and finally removed from his post as head of the mission, Lee returned to the east to lay his case before the mission board, from whom he secured full vindication. But vindication came none too soon, for a few months later (March 12, 1845) Jason Lee closed his eyes in final sleep, still a young man of forty-one.

In the preparation of his book Professor Brosnan has collected a great mass of source materials and his account is based entirely upon primary sources. W. W. SWEET.

The New Meaning of Home Missions

THE CHALLENGE OF CHANGE. *By John Milton Moore. Missionary Education Movement.*

ALTHOUGH this book was written as a mission study book and has been used by many thousands of classes across the country during the past year, its value is not exhausted. It is the most complete and intelligent review of the problems of home missions in this country that has yet appeared and is likely to maintain that position for a long period. No one who wants to appraise the new spirit and program of the missionary activities of the church at large can afford to overlook it. Still further, it is the latest and one of the most discriminating discussions of the place and function of the church in American life. Doctor Moore is peculiarly fitted to provide such a survey because of his varied experience as missionary secretary, member of a denominational home mission board, pastor and secretary of the Federal council. In respect to the cooperative activities of Protestants, with which the book deals both comprehensively and in detail, his experience in the Federal council and earlier as president of the federation of churches of Greater New York eminently fits him to speak.

The background of the book is the findings of the North American home missions congress held in Washington, in 1930, which the author interprets and applies to every sort of problem that emerges in the practical home mission task. Needless to say, his plea is for the desirability and the urgent necessity for cooperation, interdenominational cooperative planning and action. He defines the aims of home missions, finding them to be coterminous with the aims of Christianity itself. No one can lay the book down without being convinced of the critical situation in which the home mission enterprise finds itself at the moment or of the imperative necessity of the immediate application of principles already well recognized by intelligent leaders, but largely ignored by those in the field to whom it must fall to apply them. That we live in a world radically different from that in which the home mission enterprise was initiated, that change is to be accepted and welcomed and not resisted and that methods everywhere must be adapted to the new situations, is a thesis which he defends with a wealth of illustration and a vigor of conviction which are irresistible. This is more, by far, than another mission study book. It is a bit of fine literature; it is a prophetic outline of the whole task of the modern church; it is a stirring challenge to all men in the church to break the barriers of prejudice, convention and custom and to dare to unite to win America to Christian ideals. ROBERT A. ASHWORTH.

The Awakening in the Near East

NEW LEARNING IN OLD EGYPT. *By Erdman Harris. The Association Press.*

ANYONE who has spent three years as a "staffite," teaching in one of the American universities or colleges in the near east, is fairly sure to look back upon those years with a

sense that they were full, and useful, and glamorous. The young American, fresh from college, is inevitably placed on a pedestal where he can be easily studied and analyzed by his students, whose variety of race, religion, and language at first seems infinitely bewildering; and a pedestal can be an embarrassing spot on which to stand twenty-four hours a day. He teaches something in his classroom, but that is of secondary importance to the way he comports himself on the athletic field, his record of promptness and dependability, his cooperation in student activities, and the way he spends his leisure time. Always under the microscope of student observation, his influence is far-reaching, and only those who can live in public view should apply for jobs as teachers. For such men it is a rare privilege. They learn far more than they teach and can easily become intimately acquainted with the best and the worst of races that are increasingly to be reckoned with, lands that have a fascination all their own, and religions and creeds that have much to give to our younger Protestantism as well as much to learn of the spirit of tolerance and brotherliness.

Mr. Harris taught in the American university at Cairo, Egypt. Using the project method, he helped a group of students grapple with some of the problems of village life. The problems were very apparent, but it was not so easy to determine how to approach the villagers, what to offer them in the way of useful suggestions for daily living, how to answer their objections, meet the arguments of their superstition and fatalism, and win their confidence. And then there was the traditional attitude on the part of the students that a white-collar man had little in common with a peasant and really need trouble very little about him. So the whole undertaking was a project of real significance, and how each village contact was carefully prepared, carried on, and analyzed afterward in preparation for the next step, is told simply and lucidly in a narrative that shows how first rate American institutions abroad are constantly striving to fit themselves to the needs of their students, and of the lands which they serve.

HERBERT L. WILLETT, JR.

Glory in the Jungle

THE ANSWERING GLORY. *By R. C. Hutchinson. Farrar and Rinehart*, $2.00.

THE author of this novel is a business man who will not be twenty-five years old until next January. Because he is connected with a firm which sells mustard and starch, and because he is so very young, one wonders how he happens to have written this particular sort of book. For it is an unusual book, from several standpoints.

The title is taken from Robert Louis Stevenson's familiar lines:

> ". . . to feel, in the ink of the slough,
> And the sink of the mire,
> Veins of glory and fire
> Run through and transpierce and transpire,
> And a secret purpose of glory in every part,
> And the answering glory of battle fill my heart. . . . "

And the story concerns a missionary whose heart is thus filled.

Perhaps a great many people think that any story about a missionary must be "religious" in an unpleasant sense. Perhaps they are suspicious of its being propaganda. Perhaps they would doubt its being in any sense entertaining or even interesting. But here is a book that will explode all those prejudices. From one viewpoint, it is "a deeply moving novel which reveals the nobility of the human spirit." And from any viewpoint, I think it has in it elements of intense psychological interest. Whether or not one considers it glorious to be a missionary to Africa—even if one looks upon the missionary as a religious fanatic—this story of a frail woman, aflame with inner light, who had one consuming passion in her life, and whose will and courage were beyond measure, is a refreshing thing to read.

"Piety" is not emphasized, there is swift humor running through the story, and one's interest is captured and held by the sheer drive of a woman's "magnificent obsession."

MARY HALLET.

What Controls Action?

THE AFFECTIVE CONSCIOUSNESS. *By Halbert B. Britan. The Macmillan Company*, $3.00.

IF anyone might be called a fool, it would be he who says, "I see and approve the better; I follow the worse." Why should this be? What causes this man, who evidently knows better, to accept and identify himself with the worse? Dr. Halbert Britan, professor of philosophy and psychology at Bates college, has shown very clearly the causes of such behavior trends, and has analyzed them, not from the basis of scientific experimentation alone, but also on the basis of explanations which are not yet experimentally verified.

He rightly contends that the knowledge factor, the cognitive consciousness, is inadequate to determine behavior, hence to explain it, and maintains that the emotional and feeling factors, the affective consciousness, is the complementary determiner, and probably the more forceful of the two. In their original role of adaptive and protective responses, they were complementary to the cognitive factors for the safety and well-being of man. Today, because of the many factors in our life, the original purpose is often disguised, and some of the reactions are no longer necessary for the preservation of life. Yet the emotions still secure these responses.

The various theories of the emotions come in for critical and balanced comment. More to the point is his clear statement: "The particular function of the emotions would seem to be to raise the nervous potential so that immediate and vigorous action is assured."

W. G. PIERSEL.

The Brutal Facts

THE COUNTRY CHURCH IN NORTH CAROLINA. *By Jesse Marvin Ormond. Duke University Press*, $4.00.

WHILE North Carolina has not been exempt from the social and economic processes which have steadily reduced our rural population and made us a nation of city-dwellers, it is even yet a predominantly rural state. In 1925 this state had 52.7 per cent of all its people on farms, while the farm population of the nation was only 25.7 per cent of the total. Any approach to the social problems of this state must be made with full consideration of its rural character even though the tendency towards urbanization is marked by the fact that its country population shrank from 80.8 per cent of the total in 1920 to 52.7 per cent in 1925.

Professor Ormond is well qualified to discuss "The Country Church in North Carolina." Born and reared on a plantation in the coastal plains region, a pastor for some time of rural churches, and now a teacher of rural sociology at Duke university and administrator of the Duke fund for the promotion of country church life in North Carolina, he comes to his task richly equipped in background and experience. He

XUM

has divided his work into three parts, the bulk of his material falling in Part II. In the first part he gives a brief description of North Carolina in general, pointing out those physical and economic factors which have such a vital bearing upon the cultural development of a people. He deals also with the progress made in public education, and shows at the close of this section in a few brief sentences the importance of the country church to this state since 72 per cent of all the Baptists and 64 per cent of all the Methodists in North Carolina are members of country churches.

Part II is devoted to a study of each county in alphabetical order. Accompanying each study is a full-page map of the county indicating township lines, roads, schools, churches, etc. The general plan followed throughout this section is first to describe the county as to location, topography, transportation facilities, area and value of farm lands, crop values, manufactories and comparative number of farm tenants. Then follows a table showing the relative standing of the county in the state with reference to total property valuation, value of products, automobiles, churches, schools and percentage of farm tenancy; and finally it concludes with a short section on "Rural Church Data" in which appear statistics concerning membership and church house values.

The author has provided us with a splendid compendium of statistical information about the rural church in North Carolina. His book is full of facts. It is not in any sense an interpretative treatment of the subject. Out of its 360 pages, 302 are devoted to recording the statistical results of a painstaking survey and only twelve pages to interpretation. In these twelve pages the author points out the excessive number of country churches, their antiquated physical equipment and the need for consolidation and relocation.

RONALD J. TAMBLYN.

Books in Brief

CHRISTIAN SCIENCE HYMNAL. *Christian Science Publishing Society.*

This is a new and much enlarged edition of the official hymnal. Most of the material is from standard sources, well selected and well presented. There are seven hymns with words by Mrs. Eddy.

BUILDING A GIRL'S PERSONALITY. *By Ruth Shonle Cavan and Jordan True Cavan. Abingdon Press, $1.50.*

The purpose of the authors is to provide the psychological background for ministers, teachers and others who are responsible for the training of girls. By their own description it is a "social psychology of later girlhood."

WILLIAM HOWARD TAFT, A CHARACTER STUDY. *By Edward H. Cotton. Beacon Press, $1.50.*

An appreciative and well informed study of the character and personality of the "best liked and worst licked" of our presidents. He was a great man in many ways, and one of the kindliest and friendliest that ever occupied the white house.

LITERATURE IN THE BIBLE. *By George Sprau. The Macmillan Company,* $3.50.

If a reader who knows nothing whatever about the contents of the Bible or the literary qualities of its component parts will read this book, he will undoubtedly get a good general idea of both. The author is a professor of English, not a specialist in biblical literature. A somewhat higher degree of expertness in the field might reasonably be expected in the author of a book which is produced in such impressive form.

THE LESSON ROUND TABLE, 1933. *Edited by Richard D. Dodge. Cokesbury Press, $1.25.*

This series of annual volumes on the international Sunday school lesson has been a success since the start, three or four years ago. The distinctive feature is that each lesson is prepared by a different writer, including some of the best known writers in the country in this field.

YOUTH AND CREATIVE LIVING. *By Cynthia Pearl Maus. Ray Long & Richard R. Smith, $1.25.*

Miss Maus's work has been divided between the two closely related tasks of guiding and inspiring youth and teaching adults how to be helpful to youth and to make youth helpful to society. In this book she is concerned solely with the first of those tasks. It is addressed to the young people themselves. It is vigorous and sane, as the author herself is; never soft or sentimental; thoroughly modern and thoroughly Christian.

HOW TO LIVE. *By Irving Fisher and Eugene Lyman Fisk. 19th edition completely revised. Funk & Wagnalls, $2.00.*

This is not a book of morals, but of hygiene, diet, exercise and temperance. It was prepared in connection with the Life extension institute. Any book of this nature which passes through eighteen editions and sells more than 400,000 copies must be at least plausible and must hold out some promise of practical usefulness. This one fulfils that promise. It is practical, explicit and clear. Anybody who heeds its counsels ought to be a better animal and therefore a better man.

THE PRIEST AND HIS INNER LIFE. *By Gregory Mabry. Morehouse Pub. Co., $1.75.*

A deeply devotional guide to the development of the spiritual life, for the Episcopal ministry. Free churchmen will feel that it makes too much of "rules" and reduces devotions to a routine; so perhaps will some of the clergy to whom it is addressed. The objection is anticipated and answered. Its specific directions will not be followed by others than Episcopalians, but they may well be studied and pondered by the clergy generally. And why not also by the laity?

PELOUBET'S SELECT NOTES, 1933. *By Amos R. Wells. W. A. Wilde Co., $2.00.*

This is not merely a book but an institution. The present volume is the 59th, all of which have been prepared by Dr. Peloubet and/or Dr. Wells. During these 59 years there have been some changes in theological outlook and in the interpretation of biblical history, but not much change in the views presented in Peloubet's Notes. It is the best of the staunch defenders of the older opinions. The book of Joshua is said to have been mostly written by Joshua, and the commanded destruction of the Amelekites was a praiseworthy piece of divine vengeance for their desperate wickedness in having opposed the advance of the Israelites.

MANAGING ONE'S SELF. *By James Gordon Gilkey. The Macmillan Company,* $1.75.

Whether or not the ten essays in this volume on the solution of one's own personal problems will actually help the reader to manage his powers and passions and adjust himself to his place in the world, will depend chiefly on whether he is capable of taking a wise hint and developing it into a program of action. Twenty small pages on "personal relationships," for example, can not do more than give a few suggestions. The merit of the book is not that it covers the ground, but that it furnishes numberless good starting points

XUM

and fingerposts for thought on topics of the utmost and the most intimate importance.

THE TAXI-DANCE HALL. *By Paul G. Cressy. University of Chicago Press,* $3.00.

Another fact-study of a modern social institution, this time the "ten cents a dance" place which caters to the social cravings of many unattached men in American cities. The author relates that many of the girls in the halls which he studied seemed puzzled by his presence and his questions; apparently, it was hard for them to understand why their activities should seem of importance to the sociology department of a great university. No part of the book is more provocative to thought than the extensive portion which deals with the Filipino as patron of these places and, in many cases, as "friend" of the girls employed there. The way in which the girls progress from a blanket aversion against these foot-loose young fellows to preferring them to the sort of "white" men who frequent the halls is, by itself, a study in the breaking down of racial prejudice.

SIDELIGHTS. *By G. K. Chesterton. Dodd, Mead & Co.,* $2.50.

Mr. Chesterton labors under the handicap of a reputation for being bright. Such a reputation, of course, is not acquired without some ground. On occasion, he *is* bright. But to be bright only occasionally, and to be under the journalistic necessity of writing constantly, and to be obsessed by the compulsion to scintillate at least once a week—these conditions together are too much for his powers. His chosen role is that of privileged jester at whom no offense can be taken. Quite as often it is rather that of the spoiled child of English letters whom the targets of his spitballs are expected to think of as cute rather than annoying. Last year Mr. Chesterton spent some weeks in America. Some of the journalistic fruit of that excursion, together with a few other things, is collected in this volume. Most of it is terribly dull stuff, rendered only more melancholy by the desperate effort to make it sparkle.

PASTORAL PSYCHOLOGY. *By Karl Ruf Stolz. Cokesbury Press,* $2.00.

On the assumption that the minister's business as pastor includes the cure as well as the care of souls, and that souls are in reality personalities which cannot be considered as detached either from their social environments or from their physical organisms, the pastor quite obviously must have the equipment of a consulting psychologist as well as that of a spiritual adviser. If he actually is to have that, he will need much more thorough training than he can get from this or any other one book. The danger is that, with a smattering of psychology and psychoanalysis, he may undertake a type of treatment which requires the skill of an expert. With that preliminary warning—which Dr. Stolz also frankly gives to his readers—this book may be recommended as a useful introduction to the type of "case work" which forms a legitimate and necessary part of the pastoral function. While the author is professedly an eclectic in psychology, most of his material is drawn from Freud and Jung and the other authorities on psychoanalysis.

CORRESPONDENCE

Why Blame the Legion?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not at present a member of the legion. I was at one time a member, but I have found myself increasingly out of sympathy with their policies. I am not even in favor of the bonus, although provision might be made to pay the bonus to unemployed veterans. Yet after reading your editorial on "The Legion Raid," I cannot refrain from asking the question, Why blame the legion? Their action is but another frantic effort on the part of a group to adjust themselves in an unplanned society. They are using what power and machinery they possess in much the same fashion as many other groups have been and are doing today. Witness the farm strike, which seeks to raise the price of foodstuffs for the already half-starved peoples of the cities. Behold the milk strike, which would increase the already large number of babies who must go without milk. In Michigan the farmers and home owners are uniting on a tax bill which, if it is passed, will mean that the schools will have to close. Yet why blame any of these groups? They are responding in marvelous fashion to the doctrine of Hoover's rugged individualism. They have been urged to rise above their conditions with whatever resources they possess. They are trying to do it in the only way they know. Of course it's not right; much of it is not human (except by some definitions of human nature); but it is as sane as Hoover's individualism in a day of social complexity when individualism is madness.

The legion may be nearer right than wrong, if it could force a general policy of credit expansion for consumption purposes. The credit expansion which has been heralded by the administration leaders who threw themselves into the breach to save the treasury has been for productive purposes at a time when the big need is to further consumption. Of course, if the unemployed would do what Mr. Babson seriously proposes in one of his latest prize essays, which ought to be given the comic editorial prize for 1932—if the unemployed would only organize a great buying campaign, then the employers could give them their jobs back.

Why blame the legion? It's not the legion, nor the farmers, nor the milk producers; it's the system that drives men to frantic action.

First Congregational Church, Jackson, Mich. HUBERT N. DUKES.

Two Kinds of Humanism

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century of September 14, Dr. Morrison, the editor, in making his interpretation of Professor Otto's part in the "Conversation About God," calls attention to "considerable confusion" as to the result of varied meanings of the term humanism. He writes in a footnote: "This confusion exhibits itself in a recent book entitled, 'Humanism: Another Battle Line.' . . . It is quite ludicrous to find the Babbitt-More-Eliot kind of humanism treated as a 'battle line' for the Christian faith. The editor of the volume lists indiscriminately as 'prominent humanists,' John Dewey who is called the 'father,' and the following who are called 'children'." Doctor Morrison then gives the list of "prominent humanists" named in the foreword. As editor of the volume and author of one chapter, I wish to make some corrections of Dr. Morrison's criticism. I may have been confusing, but I was not confused. My statement may have led too easily to a misunderstanding, or a man of Dr. Morrison's keen intellectual discernment would not have misunderstood me.

If the reader has access to the volume referred to he will recognize the correctness of my position. I did not give the list of prominent humanists as the intellectual "children" of Dewey but explicitly stated: "It might not be very acceptable to name the children, so a list may be given without reckoning with the intel-

XUM

lectual parentage." I then gave a promiscuous list of humanists irrespective of their theistic or non-theistic complexion. I said, "A very limited number of those who at present are named humanists are professedly theistic but this is exceptional. In the volume reference is made to all of the prominent humanists." The exceptions referred to are of course Dr. Paul Elmer More and Prof. Irving Babbitt. I stated, "This enumeration is far from being exhaustive and represents a wide divergence of views." I further stated that which is beyond question, "The term humanism is now generally understood as connoting an interpretation of ultimate reality which is non-theistic." There was no "battle line" drawn against More and Babbitt. I understood the "double application of the term humanism" but recognized that the term had been largely monopolized by the non-theistic group. The viewpoint of the foreword and of the volume is in entire accord with Dr. Morrison's own words, "Though I resent the necessity, I use the term as applying to the anti-theistic school to which Mr. Otto belongs." Recognition is made both in the foreword and by the authors of "Humanism: Another Battle Line" of the contrasted groups, whose "respective positions are quite incommensurable."

It is of course difficult to achieve complete unity of thought in a symposium, but the recognition of different types of humanism in the historical development of the term does not impair the quality of unity. Dr. Morrison's article is not lacking in consistency because he acknowledges opposing groups of humanists. Our volume is in reality in accord with the editor of The Christian Century, who assumes the existence of contrasted types of humanism and who directs his opposition against the non-theistic or anti-theistic group. Even though he may object, we insist on agreeing with Dr. Morrison.

Nashville, Tenn. W. P. KING.

Movies in the Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Our question is answered. The church does want motion pictures. You would know it if you could see the flood of mail that is coming. Every letter showing that profound thought has been given to the matter, and offering practical suggestions. I am deeply grateful to you for the opportunity to reach the people who are eager to cooperate in this work. Another door is open. God give us wisdom to enter in!

And, for the attention of your business manager, if the question is ever raised as to whether or not people read The Christian Century, and pay attention to what they read, tell them to ask me.

Letters sent to my home address below will reach me earlier than those transmitted through the studio. All will receive a personal reply.

666 North Park Avenue, (Mrs.) E. C. HENDRYX.
Pomona, Calif.

The Alcoholic Death Rate

EDITOR THE CHRISTIAN CENTURY:

SIR: Your New York correspondent has a paragraph calling attention to the decrease in deaths from alcoholism in 1930. The bearing of prohibition upon public health has not received the study it deserves. I have no doubt that the detailed report for 1930, when it comes from Washington, will bear out the assertion that the saving has been most marked in the twenties and thirties of life. That is the case for the years 1918-1927, which I have been able to check.

It is also probable that 1931 and 1932 will show further declines in the death rate from this cause. I base this prediction upon the known results for my own state of Pennsylvania. The "Yearbook of the Department of Health" for 1930 gives the death rate from this cause beginning with the year 1927 decreasing in the following manner, 5.8; 5.6; 4.9; 3.9. The monthly bulletins continue the record for 1931 and the first quarter of 1932. For 1931 the rate fell to 3.5 and for the first three months of this year it was at the annual rate of only 2.5. The first quarter of the year has usually seen the largest number of deaths from this cause of any quarter in the year. In 1927 the number of alcoholic deaths in Pennsylvania during the first three months in the year was 149; the following year the same period reported 141; a year later only 105; in 1930 it was 93; the next year a slight drop to 91 and this year it fell to only 62.

New Brighton, Pa. H. B. MANSELL.

Socialist College Clubs

EDITOR THE CHRISTIAN CENTURY:

SIR: During the summer some seventy Thomas-for-President clubs have been organized in colleges and universities throughout the nation. With the opening of schools this fall thousands of students will be joining these clubs or organizing others on campuses where they do not yet exist. A national student committee has been set up to coordinate the efforts of these various groups into a powerful movement. Those who are seeking guides to organization or suggestions for action should communicate with the undersigned at 549 West Randolph street, Chicago.

Chicago. PAUL H. RITTERSKAMP.

A Youth's-Eye View of the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a boy 16 years old. I am not the son of a minister nor am I the son of a reformer, but I want to raise my voice in protest against that modern trash on celluloid called the movies. I would like to give you a few figures which I have collected for my own interest and which might be of interest to you. Of the 25 movies that I have seen in the last half year, 21 had sex as a dominant feature, 24 had guns or murders displayed, and 19 had drinking. That certainly is a fine thing for the American public to be brought up on, isn't it? For people who have been fortunate enough to have been brought up the correct way, that type of trash can be taken "with a grain of salt." But for those whose only recreation is the movies, who see constantly nothing but sex and vice, and whose bringing up has been under sordid circumstances, that "stuff" is criminal. It seems to me that the right type of living could be made just as attractive as the wrong type.

The producers say that the public craves sensationalism. What the public really craves is the right sort of entertainment, as was evidenced by the large box office receipts at such pictures as Bring 'Em Back Alive and Around the World in Eighty Days. I am writing you in hopes that this letter can bring out somewhat the thoughts of an ordinary American youth in connection with a matter that is of vital importance to every American.

New York City. STEPHEN K. BAILEY.

Did Dr. Holmes Start Something?

EDITOR THE CHRISTIAN CENTURY:

SIR: You will be interested to know that last Sunday in place of the usual scripture lesson I read from the pulpit your editorial of September 14, entitled "Do We Want Prosperity?" The recent article on the use of scripture readings by Dr. Holmes has encouraged me to do an unorthodox thing by reading this very forceful and Christlike message contained in your editorial.

Chicago. STANLEY B. CROSLAND, JR.

It Is!

EDITOR THE CHRISTIAN CENTURY:

SIR: It certainly seems curious that in the makeup of The Christian Century for September 21, p. 1147, the advertisement of French Lick, "meals and room with private bath from $10 per day," etc., should have come alongside "the most tragic news" of folks in the mining regions hunting for grass to eat, and the Quakers managing to feed children for 5 cents a meal. It is surely a ghastly contrast.

Philadelphia, Pa. A. J. R. SCHUMAKER.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Capital Churches Feel Furloughs

Government Economy Plans Reduce Congregations and Really Increase Outlay—Cathedral 25 Years Old

(*Correspondence from Washington*)

WASHINGTON, D. C., Sept. 21.—Washington churches are getting back into their stride after the summer hiatus. A few of the pastors remained at their posts during most of the summer, while many others took abbreviated vacations. But all are busily at work now, with vacation experiences related and adjustments for another year about completed. Not until the government imposed salary reductions on all federal employes did the churches of this city feel the depression to any extent. But they feel it now, for more than 71,000 of the half million local residents receive their pay checks from Uncle Sam. Salary reductions, as of course everyone knows, take the form of a 30-day payless furlough, and inasmuch as this thirty days in most departments is taken in Saturday forenoon instalments, it means a five-day week for government employes. Already a surprising and unlooked for effect on church attendance has been observed, for with a 48-hour weekend available and a car in the garage anxious to go places, the trend countryward for a visit with relatives or a glimpse of nature's autumnal glories is becoming serious.

The federal government's attempt to economize has brought about a curious situation. All in government employ who have reached the age of 70 are obliged to retire. Many of these men however are doing indispensable work, are still in the best of health and able to give the government excellent service. But they must step down on a yearly allowance of perhaps $1200. Their places, however, must be filled. The result is that not only must the retirement pay of the older worker be a charge on the federal books, but the salary of the new incumbent as well. Thus does an act designed to bring about economy result in an additional drain on the treasury.

* * *

Baptists to Convene in Capital City

Local Baptists have in prospect a task of herculean proportions as they contemplate caring for both Southern and Northern Baptist conventions next spring. Never before have both conventions held their annual sessions in the same city and in the same year. But next year, the Southern Baptist people gather from May 19 to 23, and the Northern Baptists from May 23 to 29. The overlapping date will find the two bodies in joint session, when a program unique in character will be presented. Great interest is already manifest in local circles as preparations go on apace.

* * *

Concerning the Late Bonus March

Repercussions from the bonus march fiasco continue to be heard. Attorney-General Mitchell's report to the President evoked an instantaneous reply from our gallant six feet four superintendent of police, Brig. Gen. Glassford. The chief did not take kindly to certain direct statements of the attorney-general and said so. Not that he really used the ugly word, but he hovered about in close proximity thereto and made it evident that he wanted to. Chief Glassford's policy in dealing with the bonus seekers seemed to be: "Now be good boys and run along home, or if you don't want to do that, stay here." The quarrel seems to be hushed up now, however, at least the daily press suddenly stopped talking about it. Presumably we shall hear no more about the bonus until congress convenes again, at which time certain members of the house whose names are well known in connection with this sorry mess, may be expected to fan the smoldering embers into flame once more. The feeling is strong around these parts that these few congressmen, with their inflated currency solution of bonus demands, are chiefly responsible for the tragic happenings of last July.

* * *

And So Forth

Since the dedication of the new Folger library, this city has become the mecca of Shakespearean scholars. Dr. B. Roland Lewis, of the University of Utah, who is here to do research work in the Library of Congress as well as in the Folger library, and who by the way is writing a new biography of the bard of Avon, declares that there has already set in a definite shift from England to America in this respect and that Washington will soon be recognized as the center of the world of Shakespeare.

Bishop Edwin H. Hughes, assigned to the Washington area at the recent Methodist general conference, has taken up his residence here. Bishop Hughes is already very well known in Washington even outside of Methodist circles and his appointment has met with hearty approval. He and his beloved predecessor, Bishop McDowell, were President Hoover's luncheon guests at the white house recently.

Rev. Hugh T. Stevenson, who for more than a quarter of a century has ministered to his people at Bethany Baptist church, went to his reward during the summer, the result of a sudden heart attack. Mr. Stevenson besides being a faithful minister was quite prominent in Masonic circles. The shepherdless flock is stunned by his sudden going.

On Sept. 29, the 25th anniversary of the laying of the corner stone of the National cathedral will be observed with appropriate exercises.

W. S. ABERNETHY.

Dr. Petty's Death Shocks Pittsburgh

Ten Year Pastorate Had Made Him an Outstanding Civic Figure—Mellon Cathedral Nears Completion

(*Correspondence from Pittsburgh*)

PITTSBURGH, Sept. 22.—Our entire city was shocked last Saturday morning when the papers announced that Dr. Carl Wallace Petty had died the night before. Alone in his study, preparing his sermon for the following Sunday, death came suddenly, due to a heart condition. Only 48 years of age, at the zenith of a brilliant career, eagerly sought for special addresses everywhere, with an enormous popular following which packed his church every Sunday morning, about to publish a book—his first—his sudden passing leaves the city breathless.

Only last May, many of us joined with him in celebrating ten years as pastor of the First Baptist church, to which he was called from New York city. When he came, the city was not slow in recognizing his matchless ability as a speaker. He was omnipresent at banquets and conventions, and always his wit, his beautiful English, his pungent thought, his unusual ideas delighted and convinced his hearers. Crowds soon made their way to his church, and no minister in the history of our city has ever built up such an admiring congregation. Those of us who knew him intimately, and who loved him for his rare talents of brotherliness, often cautioned him about wearing himself out by his many engagements, but he made light of our suggestions. It was my privilege to know him in two clubs, and there he was always the center of the group, and his flashing sentences and rapier-like repartee were heartily enjoyed by all the men. He more than held his own with the best.

Dr. Petty was a decided liberal; his influence in our community strongly favored that side. With Dr. Albert Day of the Christ Methodist church and myself, union Holy Week services have been observed for several years. The three churches worked happily together in liberal but positive religious enterprises. For, while he used the modern vehicles, Dr. Petty had a warm and hearty faith in God and in the saviorhood of Jesus.

* * *

Outstanding Ministry To Students

Dr. Petty said to me last spring that, without a doubt, his greatest ministry was to the students. This was a correct appraisement of his own labors. His beautiful gothic church (a replica of the Ste. Chappelle in Paris) stands near the Pitt campus. A member of the University club, Dr. Petty took lunch with the prominent professors whenever he was in town.

XUM

There, again, he was ever the center of a witty group. Many students attended his church. For them, he interpreted religion in terms of modern science and philosophy, but always with a constructive note which made possible the building of their faith. To overestimate this work would be impossible.

* * *

Present Church Staff To Carry On

Some three years ago, the Oakland Baptist church united with the First Baptist church and the pastor, Dr. Lester W. Bumpus, was added to the church staff. He still remains, and is in charge of religious education. The associate pastor is Dr. Theodore Miller, who has just returned from taking his degree in theology at Edinburgh, Scotland. These ministers will probably carry forward the work in the First church, at least for the present. They are strong men, and quite capable of advancing the interests of the church, although no man can hope to take the place vacated by Dr. Petty. It would seem best for the church to carry forward for quite a considerable time with the present leadership. Both Dr. Miller and Dr. Bumpus are trusted and capable leaders and preachers.

Meanwhile, those of us who knew and loved Dr. Petty in intimate circles are, with his vast congregation, left desolate and heartbroken.

* * *

Impressions of America

Last week, I stepped off the Ile de France, after more than two months in Europe. We had passed through a storm of unusual dimensions. Two things hit you in the face in America—yes, three: 1. The remarkable number of automobiles—going to the poor-house in motors. 2. The atmosphere of criminality, the disregard for law and order, the commonplaceness of murder, racketeering, bootlegging, grafting, and—particularly—municipal corruption. 3. A defeatist psychology which causes everybody to talk about cases of failure and starvation. Europe seems cheerful in comparison! Europe has had troubles before. Europe knows how to make adjustments—to live very simply when the times demand—but in America we are like spoiled youths who have had all their way paid at college, who have bought cars when they wanted them, and who have never faced any severe testing. Now, when, for the first time, a serious and trying situation confronts us, we are weak and whine. Spoiled children—that is what we are.

* * *

Our Worst Winter

Already our leaders in charity are spreading broadcast slogans about the worst winter before us. That is cheering, also. While the state legislature has slapped on a sales tax and has made a handsome appropriation, the local leaders are demanding six millions in addition for the care of the unemployed this winter. In Berlin, we found the poor scientifically cared for by means of a city-levied tax, but here we depend upon the irresponsible system of voluntary charity. It is the poorest possible method, and, we fear, doomed to considerable disappointment this season. The most abominable feature of the entire situation is the calamity-howling of the well-to-do; men and women who still have much money, but who persist in incessantly chatting about their extreme poverty. This is a particular sin which must be heartily combated. Heavy losses they have sustained, frightful cuts in their salaries they have endured—but they are still far, very far from poverty. On the other hand, there is, in many quarters, a most commendable interest in helping people to help themselves. Some of our large corporations, such as the Jones & Laughlin steel company, and the Pittsburgh coal company, are leading the way in such enterprises.

* * *

Churches and Pastors Hopeful

Aside from rather difficult financial situations, our churches begin the autumn with much promise. Our Sunday schools are apparently growing, and the attendance at most churches is very encouraging. The pastors are rested after their holidays, and seem full of plans and hopes.

* * *

The Mellon Cathedral

The East Liberty Presbyterian church was torn down several months ago, and already it has been almost forgotten, for in its place a most beautiful cathedral is being built, financed by the Mellons. Already the loveliness of the cathedral is beginning to emerge. It will be a thing of extreme beauty, and a joy, we hope, for a thousand years or more. The great church will minister in many ways to the multitudes; for instance, there will be, we are told, a place where every hungry per-

"The best work of its kind I have ever seen."
—PROFESSOR FRANK GAVIN
General Theological Seminary

CHRISTIANITY
by EDWYN BEVAN

Before ***Dr. Bevan*** did it, one would have said that a history of Christianity could not be written in fifty thousand words.

Professor Harris Franklin Rall says:

"It is a most admirable work which has accomplished its purpose with unusual success . . . the perspective is not lost in details."

Professor James Moffatt says:

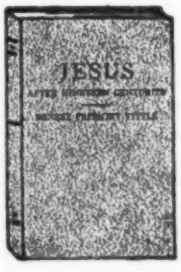
"It manages to be unconventional without being eccentric. A real feat! And it sustains the reader's interest to the very end . . . A 'non-stop' book."

$1.25

HENRY HOLT AND COMPANY
Incorporated
One Park Avenue New York

Surcharged with sense and sincerity

Jesus After Nineteen Centuries Yale Lectures on Preaching



By Ernest Fremont Tittle

"After years of study of the New Testament with the aid of modern scholarship and with a sincere endeavor to take full account of every difficulty which such study is bound to reveal, I am more than ever convinced that we must follow him or perish in a world-wide catastrophe."

FROM this strong fortress the author comes to champion the principles of Jesus where the fighting is fiercest. Equipped by a dauntless moral sense, by a singularly honest mind, by a comprehensive social sympathy and by gifts of expression disciplined through long years of unremitting application, Doctor Tittle is an admirable protagonist for conscience and co-operation.

Net, $2.00, postpaid.

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
Boston Detroit Pittsburgh Kansas City San Francisco Portland, Ore

XUM

son may be fed. Religious education will also have an important place. This church will rank with Dr. Fosdick's as an example of the magnificent parish church—the best in America—a parish church—but in architecture, a cathedral!

JOHN RAY EWERS.

the Smith-Goodspeed

Bible

An American Translation

Cloth $3.50
Leather $5

Easy to read and to understand. More accurate. Printed like a modern book.

Buy it at your book store

The University of Chicago Press

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Mission from Indian Churches to England Marks Christian Epoch

Five Representatives Will Show What Asiatic Christianity Has to Teach Churches of British Isles

(Special Correspondence)

LONDON, Sept. 13.—On a certain day in September there were in an upper room in West London five Indian Christians. They had come to Britain on a mission of fellowship from churches in India. But before they said anything or addressed a meeting they were themselves an eloquent exposition of the mysterious ways of the Christian church.

Because Adoniram Judson went from America to Burma, and there won to the Christian faith the son of a Chinese who had migrated to that land, therefore Daw Nyein Tha, the head of a Burmese high school for girls, was present in that room. She is the granddaughter of that convert and in recent years she has been both a head-mistress and an evangelist. Now she had come to share with the British the truth which she had learned of Christ. In her the Baptist Church of Burma had sent its representative to the older churches of the west.

Because a certain Brahmin of a distinguished Indian family, Janaki Nath Banerjee, listened long ago to the word of Christ in the District of Burdwan, his son, the second Indian Christian to be a bishop of the Anglican communion, was in that room. From school at Benares and colleges at Agea and Allahabad, he had passed into the priesthood of his church; and in 1931 he had been consecrated bishop. In him the Anglican church in India had come to speak to the churches in Britain.

From a United Church

Because there is a United Church of Northern India, and because the Christian students of the world were drawn under the leadership of John R. Mott into a strong fellowship, the Rev. A. Ralla Ram was in that room. In him the Church of Northern India and the Student Christian association will speak to the churches and the students of Britain and Ireland.

And because many centuries ago Christian apostles, some think the apostle Thomas, carried the gospel of Christ to India, there arose the Syrian church—which, though often small and weak, has never ceased to witness to Christ in India—these two men, Principal Varki and Mr. Philip, were in that room. In them the church of India, which is older by far than any church in Britain, had come to speak to the younger churches of the west.

This mission marked the beginning of a new age in the history of the church. These missioners had not come on any political errand, nor had they any plea for support to urge upon the missionary societies. Clearly they were not on any ecclesiastical errand; the Orthodox, the Anglican, the free churchman must have many differences in ecclesiastical outlook.

Disciples to Meet Next Week in Indianapolis

Oct. 12-16 is the date of the international convention of the Disciples of Christ, which is held this year in Indianapolis. Among the speakers scheduled are Roger T. Nooe, on "Building a New World"; Col. P. H. Callahan, "A Noble Experiment"; Dr. George A. Buttrick, "The Church and the Ministry"; Harold E. Fey, "Storm Clouds Over Asia"; Alexander Paul, "Wanted, Pioneers"; and A. D. Harmon, "Character Creation." Dr. Buttrick will speak at the ministers' breakfast on Oct. 15, and Edgar DeWitt Jones will preside at the Sunday afternoon communion service.

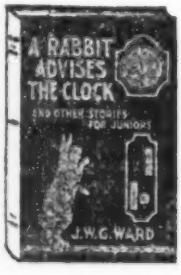
Dr. L. F. Wood Begins New Work with Federal Council

Dr. Leland Foster Wood, former professor of social ethics in Colgate-Rochester divinity school, has begun his duties as secretary of the Federal council's committee on marriage and the home, having lately returned from Europe, where he represented the church conference of social work at the International conference of social work at Frankfort.

"Stories told by a skillful and understanding weaver of fables"

A RABBIT ADVISES THE CLOCK

And Other Stories for Juniors



By J. W. G. Ward

"Dr. Ward has endeared himself to all lovers of stories for Juniors, and that means everybody.

"He was trained for a business career but the spark of love for literature within his soul gradually grew until it flamed. This is the thirteenth book he has published. These twenty-eight chapters are of deep interest and of value not only to Juniors but to adults as well. Those hard-pressed for stories to interest younger groups will find this volume a mine of great wealth."

—The Religious Telescope.

Net, $1.50, postpaid

AT THE BETTER BOOKSHOPS

The Abingdon Press

NEW YORK CINCINNATI CHICAGO
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

But they were clearly of one heart and mind as they looked forward to their mission. They had come upon a mission in experimental religion. They had one theme which they shared: they were to make known all that they had known in their Indian home of the ways of Christ with his people. He is too wonderful to be fully understood by east or west alone. All peoples must bring together their experience. Not that these Indians were lacking in their love to India or Burma. They know the power of their nation to win their love and to claim their service, but they know no less that India cannot find in nationalism, divorced from religion, the satisfaction of its spirit. When Mr. Ram visits the colleges and has a long rallying-round with the students, he leads them through this argument—India to fulfill its destiny must have not only *swaraj* but the character to use such a power well; and character, as the students will admit, cannot be won and kept without religion; but what religion? Then the Christian teacher will present the claim of Christ to the Indian soul. The Church of Christ in India, small as it is, holds the secret for which India awaits.

Hilarity as a Christian Virtue

The Burmese are a Buddhist people. What difference would it make, if they became Christian? One difference the Burmese missioner described. The Burmese are by nature a cheerful and happy people, but their religion, with all its attractive qualities, is a religion of pessimism. The Burmese need a religion which will give full play to their joyous and merry disposition. That they will find in Christ. So it came to this. In Burma there may arise a church which shall once more restore the medieval virtue of hilarity. Heaven speed the day! So far as her experience went, Daw Nyein Thaw had found that Burmese and Indians were won to listen to Christ by the evidence that he can give peace and victory.

But apart from the precise gifts which are being shared, the fact that there is any sharing at all is significant. It will mark the end of an old and not ignoble period, in which the churches of the west gave the gospel to the people of the east. It was theirs to give, it was the part of the east and the south to receive. There was the church in the west, and the mission in the east. Now there is to be an interchange. The west must still give, but it will also receive. The east must still receive, but it will also give. The presence of these missioners is a sign of the new day.

When in England, Scotland, Ireland and Wales hearers from every church listen to these missioners, they will enter into this new day. It should bring a new Catholic element into their religious life and a new understanding of the glorious gospel of the blessed God. It is not meant to be a mission with a political message, but when the people of the churches know that these Indians, no less loyal to their own country than others, are one with them in Christ, there is introduced a new thought, which will work many changes and revolutions.

Yes, those five Indian Christians in that upper room may yet have a place in the history of the Christian church.

EDWARD SHILLITO.

Churches Join in Evangelism

Minneapolis Federation Plans Program to Continue Until Pentecost—Unemployed Campaign Growing

(Correspondence from Minnesota)

MINNEAPOLIS, Sept. 17.—The committee on evangelism of the Minneapolis church federation has announced what is considered an exceptionally strong program of evangelism for the coming year. It has sought to build a program which could be participated in by the various denominational groups, and consequently has had to be made quite general. But at the same time it is definite enough to be a real guide to the churches and denominations in working out their programs. The first item on this program is the "Day of Preparation," sponsored by the evangelistic committee and the Ministers' federation of the city, to be held at the Mission Farm assembly grounds on Sept. 19. A serious attempt has been made through commissions previously appointed to study "The Message and Mission of the Christian Faith" in the realms of international relationships, the industrial order and with respect to the prohibition problem. Dr. Charles Nelson Pace of First Methodist church, Duluth, is to be the principal speaker.

Further plans of the evangelistic committee include a "Church loyalty and forward movement" to cover five weeks from the first part of November; a week of emphasis on worldwide evangelism early in January in which each denomination will seek to have one of its missionary

PRAISE AND SERVICE

Edited by H. AUGUSTINE SMITH

A new hymn-book for our own times, in harmony with the sentiments and spiritual aspirations of the modern Church. Gives place only to hymns and tunes of recognized quality and value which not only have appeal but also are adapted to congregational singing. Rich in worship materials. Priced within the means of all. 458 pages. $100 a hundred.

Send for an examination copy

THE CENTURY CO.
353 4th Ave. New York, N. Y.

Romances From the Old Testament

By DALLAS LORE SHARP

HERE is a legacy bequeathed to the reading world by that eminent and well-loved writer, Dallas Lore Sharp.

The Congregationalist:

It is a satisfaction that these brilliant romances, true to their Biblical background, but with the original touch given in setting and interpretation by a modern master of literature, have been recovered from the life work of the late Professor Sharp.

The Churchman:

The crystal clearness of style for which Sharp was noted even in his youth in Boston shines forth with undimmed brilliancy in these stories of events under the Law.

Watchman-Examiner:

The stories are told with the simplicity of style and the elegance of diction that is only surpassed by original Hebrew.

✦

Net $1.50 postpaid

At the Better Bookshops
THE ABINGDON PRESS

New York, 150 Fifth Avenue
Cincinnati, 430 Plum Street
Chicago, 740 Rush Street
Boston, 581 Boylston St. (Copley Sq.)
Pittsburgh, - - 105 Fifth Avenue
Detroit, - 28 Elisabeth Street, East
Kansas City, - 1121 McGee Street
San Francisco, - 7 City Hall Ave.
Portland, Ore., - 69 Broadway

XUM

FIVE DENOMINATIONS IN FACULTY

The Oberlin Graduate School of Theology, long a leader in the field of interdenominational training, has a distinguished faculty from five denominations. Seventeen denominations represented in present student body.

Oberlin College includes, in addition to the Graduate School of Theology, the College of Arts and Sciences and the Conservatory of Music, thereby offering the advantage of college interests, enriched by frequent special lectures and artist recitals. With Cleveland only thirty miles distant, and other industrial towns in closer proximity, students in their field work are able to study city problems as well as rural conditions.

Complete courses are available for those intending to specialize in religious education, and missionary work.

Ample accommodations for single and married students in new quadrangle designed by Cass Gilbert.

Bachelor degree prerequisite. Ask for catalog and requirements for degrees of A.M., B.D., S.T.M.

THOMAS W. GRAHAM, D.D. DEAN

Oberlin

OBERLIN OHIO

The Chicago Theological Seminary

A graduate school, training both men and women for the ministry and other forms of social and religious work. Located at the heart of America's greatest laboratory of urban and rural problems. University privileges and affiliations. Many-sided flexible modern curriculum. Further information on request.

ALBERT W. PALMER, President
5757 University Avenue, Chicago

DO YOU NEED MONEY? for your favorite organization?

GOTTSCHALK'S METAL SPONGE has helped more than 40,000 bodies to raise money, thus enabling them to successfully carry on their work. Our liberal cooperative plan makes it easy for organizations to make money. Gottschalk's Metal Sponge, due to a new patented process of formation, cleans and scours twice as fast with half the effort. Keeps the hands dainty and white. Sells on sight and repeats. Write for our liberal money making plan.

Metal Sponge Sales Corp.
JOHN W. GOTTSCHALK, PRES.
2726 Maecher St., Philadelphia

"The little fellow that does the big job"

GOTTSCHALK'S
THE ORIGINAL SAN TRAY
METAL SPONGE

leaders in the city; a week of pre-lenten services with emphasis definitely on evangelism and church membership; holy week noon meetings with a three hour service on Good Friday; and, to complete the year, an effort will be made to maintain high interest in church work on to Pentecost.

* * *

The Organized Unemployed

This organization, mentioned briefly in my previous letter to The Christian Century, has been attracting considerable attention throughout the country. Much space has been given to it in the papers of the city, and mention of it has been made in papers scattered over the United States, and even in Paris. A "Barter and Exchange" store has been opened in which script is the medium of exchange. Many donations have been made by farmers and merchants and individual citizens, upon which basic capital script has been issued. Many days of work have been furnished for farmers and city people; in over 50 instances, foreclosures of mortgages have been prevented; tons of produce have been secured from the farms in return for labor; clothing and supplies of all kinds are being sold in the store at a price which just covers the cost of production. This organization will fill a large place in the community during the coming winter and spring.

* * *

And So Forth

The Rev. Harold W. Ruopp, teacher of the art of preaching in Boston university and Newton-Andover theological seminaries, was the summer preacher at Hennepin Avenue Methodist church, Minneapolis. It is said that he had one of the most successful summer pastorates in the experience of this great church.

The coming of Dr. William H. Boddy to the Westminster Presbyterian church of Minneapolis is looked upon with high favor by the ministers and people of this section. Westminster is a great church with a great tradition, and it is felt that Dr. Boddy will continue its distinguished ministry in a highly successful manner. Dr. Boddy was in the twin cities last winter at the state pastors' conference and his addresses constituted one of the high spots of the conference.

EDWARD W. STODGHILL.

Dr. Homrighausen Teaches in School of Religion

Rev. E. G. Homrighausen, of the Carrollton Avenue Reformed church, Indianapolis, is teaching in the Butler university school of religion this year, his course being "Modern European Christianity" in the department of church history. Other additions to the school's staff are Dr. Walter Rachman, former dean of the Biblical seminary, New York; Rev. J. C. Todd of the Indiana school of religion, and Dr. Morris Fullin.

Socialist Candidate in Nationwide Tour

Norman Thomas began a campaign tour a week ago which will carry him into 24 states. Mr. Thomas reports: "While in 1928 there was no one quite so anonymous as the socialist candidate for President, this time it's much different. Our meetings are drawing unusual crowds."

Quakers Hold a Penn Pilgrimage

Visit to Scenes of Colonizer's Life Mark 250th Anniversary of Sailing—Mr. Gandhi's Course Confusing

(British Table Talk)

LONDON, Sept. 13.—William Penn sailed for America 250 years ago. "He brought in the new world to redress the balance of the old." To Abraham and Aeneas Prof. Graham likened him in an address on "Penn the man." This address came at the close of a pilgrimage made by Friends in honor of this great historic Friend. There were about 150 who went their way by coach and car through scenes which are linked to the story of Penn. From Rickmansworth, to which in 1672 Penn brought his bride, Gulielma Springett, to Chorley Wood, thence to Milton's cottage at Chalfont, and Jordan's where Penn, his two wives, and five of his children are buried. A cable of greeting was sent to the governor of Pennsylvania, and a neat oak box made of a beam removed from West Wickham church was displayed containing 250 acorns to be sent to the Friends' Historical society of Philadelphia for any who wished to grow a tree from the home country of Penn. And all this story of the pilgrimage goes to show that the Friends, a religious society which has dispensed with traditional symbolism, has a peculiar gift for fitting celebrations, and delights in gracious symbolic acts.

* * *

Mr. Gandhi and the Depressed Classes

Before the sequel to the present threat made by Mr. Gandhi is known, it is possible to put on record the facts as they have been made known to us. The depressed classes are about 20 per cent of the Indian population. It is admitted by Mr. Gandhi that they have been ill-treated and outlawed for centuries by the high-caste Hindus. He himself has taken their side. But he believes that in the government's attempt to settle the communal problems of India, there is an attempt to disrupt Hinduism by the creation of a separate electorate for these depressed classes.

The prime minister points out, on the other hand, that Mr. Gandhi misunderstands the proposals. The government had believed it necessary in answer to the appeals from the depressed classes to safeguard their rights by securing for them a fair proportion of representation in the legislatures, but that they had done nothing to separate them from the rest of the Hindu community. As a matter of fact, so he claimed, the depressed classes under the scheme keep their normal electoral rights in general Hindu constituencies.

Mr. Gandhi in reply objects on the ground of religion against even the partial grant of an electorate to the depressed. Does the prime minister not see, he asks, that this will arrest the progress of the movement within Hinduism for the uplift of these very classes? Most of us are left

in some doubt upon these essential matters.

* * *

Another Crisis in Europe

The demand of Germany to equality in armaments is a dangerous but may be a wholesome action. It has forced the other powers to think seriously and honestly upon disarmament. As a matter of abstract justice, no one denies the German right to equality. Signor Mussolini frankly admits it. But when the timid and fumbling statesmen met for month after month to consider disarmament proposals and did very little in the end, they ought to be told bluntly that Germany cannot take part with any decency in such a procedure. If a serious measure of disarmament is agreed upon, then the equality of Germany comes so much nearer automatically; but if not, then Germany can only keep its place in these councils by being able to arm as the others arm.

France in its reply makes provision for this point of view by certain aspirations towards real disarmament, but vague aspirations are not enough. Certainly the German action has made it clear that either the resumed disarmament conference must do something effective or the whole of Europe will become once more a scene of competition in armaments. The fatal race will begin again.

* * *

And So Forth

The Broad Churchmen assembled for their autumn conference do not like the idea of disestablishment. They seek rather a reformed establishment. Their spokesman was scornful of the "crowing of the weather-cock of Durham," by which he means the pungent letters of Dr. Hensley Henson. The observer of such discussions cannot help remembering that in a church which was entirely self-governed the broad churchmen would have a poor chance of preferment. They are a very able and a very small minority, so far at least as the clergy are concerned.

It is not widely known even in this country how great a change has been made in rural England by the Women's institutes. There are now nearly 5,000 institutes, which are centers of an excellent social life in which the "county" and the villagers meet together. They have lectures; they arrange choral societies and they practice all manner of craftsmanship. Entirely democratic in their government, they have shown a great gift for organization.

Our B.B.C. program for this autumn includes a series upon "Christ in the Changing World." Eminent speakers from the various churches are to give their points of view on a common theme. It is hoped that these talks will reveal an inner bond of spiritual life. Here are the titles and speakers: "The Fact of Christ," Dr. C. F. D'Arcy; "God Revealed by Christ," Dr. N. Micklem; "Christ and Man," Archbishop Goodier; "Christ and Conduct," Dr. Waterhouse; "Christ and Society," Dr. T. R. Glover; "Christ and Immortality," Dr. P. Carnegie Simpson. Anglican, Congregationalist, Catholic, Methodist, Baptist, Presbyterian—these have discoursed or will discourse on Sunday afternoons from 5 to 5:30, with the whole nation for congregation.

EDWARD SHILLITO.

Methodists Would Limit "Supplies"

Need for Churches for Ordained Men Stressed by Indiana Conference—The Federal Council Meeting

(Correspondence from Indiana)

INDIANAPOLIS, Sept. 20.—The Indiana Methodist conference met last week at Vincennes. They battled with budgets, showing a decrease in expenditures, as is common with all denominations. According to the appointments, the ministry is less on the move than a few years ago. A makeshift habit of "supply" circuit preaching for a number of churches was aired, and during the next year an attempt will be made to curb this spasmodic work by settled pastors, thus supplying younger men with charges. Steps were taken to prevent salaries from being less than $1200. Methodists have been in a dilemma as regards the endorsement of Hoover, as shown by the protest letter of Bishop Edgar Blake, now removed to the Detroit area. Some had thought of setting up a new state ticket as a protest to the fiasco-like, evasive, state conventions. The action taken was that "ministers and members emphasize the value of the 18th amendment and expose fearlessly the disastrous consequences of repeal or modification."

The next session will come to the North M. E. church of Indianapolis, Dr. W. W. Wiant, minister, one of the three beautiful cathedral structures built by Methodism in the city in the last few years. While they represent an imposing ecclesiastical prestige, they also represent an indebtedness of pretty close to $1,000,000.

* * *

Plans for Annual Ministers' Retreat

Every September for the last seven years

Wilson
SECTIONFOLD
PARTITIONS
Extra rooms where needed. Installed in old or new buildings, Wilson Sectionfold Partitions give instant change from one large to several small rooms. Fool-proof operation. Many exclusive patented features. Guaranteed. Write for Catalog No.
The J. G. Wilson Corporation
11 E. 38th St., N.Y.C. 1 Box 1194, Norfolk, Va.
Offices in All Principal Cities
OVER 50 YEARS IN BUSINESS

A LIVING HOPE
Suggestions for Funeral Services
Arranged by Jesse Halsey

In convenient form through the employment of the loose leaf this compilation will be of the largest usefulness to ministers and others in their service of consolation.

The material has been gathered from a wide area and is adapted to the varying needs that arise in the work of the Christian minister. It is offered primarily as suggestive and the way for the use of material of original production is always left open for the minister by whom it is employed.

The loose leaves, measuring 4½ x 6⅝ inches, are properly classified and indexed in a telescoping box. Additional suggestive matter is also included in this box and explanations as to use Outside of the box is a loose leaf grip binder with a convenient inside folder This enables the minister to select the material he needs, including his own original productions, to slip them into the inside container, and place all in the black morocco grained grip binder. The binder is round-cornered, in convenient size to receive the sheets. Its capacity is about one-half inch, which is ample.

Price, net, postpaid, including everything described above,
$3.00

At the Better Bookshops
THE ABINGDON PRESS
NEW YORK CINCINNATI CHICAGO
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

the ministers for 75 miles in and around Indianapolis gather for a retreat. (That word "retreat" and its popular use indicates that much of the old Cromwellian and Wesleyan independency, which often went to antipathy against anything that smacked of "popery" is passe.) Anyway, we "retreat" from the world to a delightful Boy Scout reservation of some 150 acres and amid rugged and rustic surroundings commune and confer with God and each other. This year the inspiration will be provided by the Federal council's Dr. Jesse Bader, who went from here to the council's employ. With him will come a fine group of preachers: Drs. W. W. Picket of Detroit, J. S. Innerst of Westerville, O., N. H. Geistweit of Cincinnati, G. A. Campbell of St. Louis and Mrs. John Ferguson of New York. All the day we will look toward the great modern task of evangelism.

* * *

Pageant Raises Funds for Negro Churches

A great deal is being done in the way of race fellowship in our city. A feature of interest which starts this week is a rendition of the pageant "Heaven Bound" by 500 Negro voices, to be given at three performances. Mrs. William F. Rothenburger, wife of Dr. W. F. Rothenburger of the Third Christian church, has sacrificially given herself to this work and made a name for herself nationally at it. It is a trying work. This pageant is aimed to acquaint the whites with some of the finer spirituals and to portray the contribution of the Negro to cultural arts. The proceeds go to care for needy Negro children and families and the support of colored churches.

* * *

Plan for Session of Federal Council

Ministerial interest is being pointed toward the meeting here of the Federal council dated for December. The importance of the report on structure and function of the council, headed by Dr. G. W. Richards, is realized. Besides, we are anxious to see just what positive impression the council will make upon Protestants and others of our city, what the concrete impact of federated Protestantism will be upon us all. Rather, what is Protestantism aiming at? Much preparation is being made by Dr. E. N. Evans, secretary of the Indianapolis federation, and it is hoped many of the dignitaries may preach in our pulpits. The Severin hotel is announced as the headquarters—and for a reason. It will accord colored guests the same privileges without restriction which are given whites. That will be one impression Indianapolis will not forget! The Severin may not be the de luxe hostelry, but it is not finally a matter of de luxe or not.

* * *

And So Forth

The Iowa farmers' strike has spread to Vincennes, where picketing farmers have dumped milk, claiming they receive only 17 cents for milk which costs the consumer $1, when formerly they got 65 cents on the dollar. The Association of Milk Producers says that the strike must go on in spite of highway commissioners' orders to the contrary.

Indianapolis is this week welcoming the newly appointed secretary to the central Y. Mr. Harry W. White, who succeeds Mr. A. H. Godard, retired. Mr. Godard was for nearly 30 years secretary of the Y and put his life-stamp upon it. Mr. Godard was feted and happily presented with a trip around the world and will retire at his old home in New York state. Mr. White comes to us highly recommended having seen much foreign service, representing the Y in 25 countries and having been employed successfully in home fields.

Plans are being laid for the international convention of the Disciples of Christ, to be held in the city Oct. 12-16.

E. G. HOMRIGHAUSEN.

Dr. Horn, Cornell Campus Minister, Dies

Rev. William M. Horn, resident Lutheran minister at Cornell university, and former pastor of the Church of the Advent, New York city, died in Ithaca Sept. 12, at 49 years of age. Dr. Horn had been stationed at Cornell since 1917.

Urges Trinity to Choose Liberal

Famous New York Church Warned Against Selecting an Anglo-Catholic Rector—Plan Y Tour to Jerusalem

(Correspondence from New York)

NEW YORK, Sept. 24.—In the October issue of the Chronicle, Episcopal monthly, edited by Dr. Alexander G. Cummins, rector of Christ church, Poughkeepsie, a plea is made that the rector to be chosen for Trinity church here should not be an Anglo-Catholic. To quote a few lines: "If the vestry choose a leader for this people who is loyal and true to this church, to its teachings and practices, a man who forgets the dead letter of ecclesiastical formalism and stresses the prophetic offices and proclaims the living word, clericalism and sacerdotalism will then fade from Trinity's clerical staff and the parish will cease to be what it has been recently, the center of Anglo-catholic propaganda, sowing discord in the diocese of New York, and Trinity will take on new life, a new spiritual power." The rectorship of Trinity has been vacant since the death of Dr. Stetson last June.

* * *

Straw Vote of F. O. R. Favors Thomas

The Fellowship of Reconciliation, well-known peace organization, has been conducting a presidential straw vote of its membership during this past summer. The results tabulated thus far are of more than passing interest. Out of the returns, amounting to something over 1500, Norman Thomas received nearly 75 per cent of the total, Hoover received slightly over 20 per cent, Roosevelt 3 per cent and Foster, the communist nominee, 2 per cent. Plans have been completed for the fellowship conference at Poughkeepsie on Oct. 21, 22 and 23.

* * *

Famous Indian Nationalist Here

The Hon. Vithalbhai J. Patel, president of the Indian legislative assembly, considered by many to be the brains of the Indian congress, arrived here yesterday where he was welcomed by many notables including our new mayor, Joseph V. McKee. He will make a number of addresses in the city, including one at the community church a week from tomorrow. Because of the indefinite postponement of that church's building program its services this season will be held in the Town hall. Dr. Holmes, the pastor, preaches his opening sermon tomorrow.

* * *

Give More Attention to Industrial Questions

Dr. John McDowell, who for the past dozen years or more has served as a secretary of the board of national missions of the Presbyterian church, has just been released from all administrative duties by the board that he may devote his full time to bringing the social and industrial issues before the churches of the denomination.

International Lessons

The 20th Century Quarterly

For Adult, Young People's, Older Intermediate Classes

Interdenominational

[Schools of a Dozen Denominations Use This Quarterly]

Six Departments — Distinguished Contributors

Clearing Up Difficult Points: Herbert L. Willett, Jr.
At Grips With the Lesson: Albert Buckner Coe
The Lesson Brought Down to Date: John R. Ewers
Pointers: Roy L. Smith
The Lesson Forum: Stanley I. Stuber
Prayer Thought: John Timothy Stone

THOMAS CURTIS CLARK, Editor

Three months trial of this Quarterly will give your class a new spirit

ASK FOR FREE SAMPLE COPY

Address 20th Century Quarterly, 440 S. Dearborn Street, Chicago

Special Announcement

to readers of The Christian Century

The CONVERSATION ABOUT GOD is to be published shortly, in book form, under the title

IS THERE A GOD?

This unique three-sided debate on the existence of God will be increasingly recognized in future years as a landmark in the development of religious thought, from which a new beginning will be made in the way men think about God. It is destined to be the source material on which future discussions will be founded. Its possession, in permanent form, will be essential to every thinking layman, clergyman, teacher and student. In addition to the twenty-five chapters by three of America's most influential philosophers, Professors Wieman, Macintosh and Otto, the book will contain (1) an introduction by Dr. Charles Clayton Morrison, and (2) a brief synopsis preceding each chapter. These two added features will prove invaluable to the reader as a guide to a more complete understanding of the discussion. The book is now on the press, and will appear shortly.

SPECIAL PRE-PUBLICATION OFFER

By special arrangement between the publishers and the business office of The Christian Century, subscribers to this journal are privileged to apply for a copy of "IS THERE A GOD?" at a special price, providing that orders are received *before the book is published.* The retail price of the book will be $2.50. *You* may order your copy *now*—for only $1.75!

SEND NO MONEY NOW!

A bill will be forwarded after the publishers have delivered your copy to you. The coupon to the right is for your convenience; sign it *at once,* and forward to

THE CHRISTIAN CENTURY
440 S. Dearborn St. Chicago, Ill.

THE CHRISTIAN CENTURY
440 S. Dearborn St., Chicago, Ill.

Gentlemen: Please enter my order for a copy of "IS THERE A GOD?" at the special pre-publication price of $1.75.

☐ I enclose remittance.
☐ Please send bill after the book has been delivered to me.

.....

.....

.....

For your adult class—a thorough and fascinating study of the Book of Books

Herbert L. Willett's

THE BIBLE THROUGH *the* CENTURIES

is the book you are looking for—for your class

Ask for our special price on the book to classes and other study groups

WILLETT, CLARK & CO.
440 S. Dearborn St. Chicago
200 Fifth Ave. New York

You're right in the social whirl at FRENCH LICK!

When the hotel register reads like the social register you know you're in French Lick! Particularly during the Fall Season. Everybody's here. It's just the thing to do, that's all.

You realize why it's popular the moment you arrive. Nowhere else West of the Atlantic can you find that carefree Continental atmosphere that so distinguishes this spa. Everybody's having a good time and shows it!

The climate is exactly right for sport—whether sport to you means a leisurely game of golf on uncrowded fairways or a brisk canter through the Cumberland foothills on a Kentucky-bred horse. You can swim or take the tonic mineral baths or dance or play your favorite card game. You can spend your days with interesting, well-traveled companions or quite alone, depending on your whim. Only one thing is insisted upon—your pleasure!

It's easy to get to French Lick by train or by motor. Once a visitor, you'll want to come again.

Meals and room, with private bath, from $10 per day; with toilet and running water, $9; running water only, $8.

Write or wire for reservations
Illustrated booklet on request

French Lick Springs Hotel Company
FRENCH LICK, INDIANA "Home of Pluto Water"
T. D. Taggart, Pres. H. J. Fawcett, Mgr.

It is encouraging to find this great branch of Protestantism recognizing the need for a more adequate place for these questions in its general program. Dr. McDowell is not only a clergyman with a record of successful pastorates in three or four of the leading churches of the denomination but he has also had practical experience as an industrial worker. He began his career as a breaker boy in the mines, where he lost an arm in the performance of his duties.

* * *

Y. M. C. A. Arranging Tour To Palestine

The beautiful new Y. M. C. A. building in Jerusalem is to be dedicated this coming Easter. The international committee of the Y. M. C. A., from its offices at 347 Madison avenue, is arranging an inexpensive tour to the holy land for that occasion. Lord Allenby, who commanded the forces that wrested Palestine from the Turks in the World war, will participate in the dedicatory exercises. The completion of this building marks the fulfilment of a long cherished dream and ought to mean much in breaking down some of the hereditary hatreds in that land.

* * *

Union Seminary Opening

Union theological seminary opens its 97th year this coming week. The new dean, the Rev. Henry P. VanDusen, will make the address at the formal service in the chapel on Wednesday afternoon. His subject is an unusually appropriate one, "The Relevance of Theology." Prof. VanDusen has been studying in Scotland during the past year and will bring to his new office sound scholarship and a genuine devotion to the things of the spirit.

* * *

To Organize New Church

The former pastor of the Washington Heights Baptist church, Dr. Gordon H. Baker, plans to organize a new church this fall, a church, he announces, that will have a minimum of organization and overhead expense, with a maximum of service to the city and the world. As a first step toward this goal he will begin preaching services in the Pythian temple at 70th street a week from tomorrow. He plans to preach each Sunday until he has sufficient numbers to form a new church organization. In announcing his plans Dr. Baker pointed out that no effort would be made to take members from other churches but the aim is to reach the unchurched only. He will have a wide field for there are at least 100,000 unchurched Protestants in this city and besides these there are probably hundreds of thousands who never belonged to any church.

* * *

Opening of Biblical Seminary

The Biblical seminary on East 49th street begins its 33rd year this coming week with registration on Monday and Tuesday and an address on Wednesday by Bishop William F. McDowell of Washington. The seminary office states that the enrolment for this year promises to be as large or even larger than that of last year.

EDMUND B. CHAFFEE.

The Passing of a Great Doctor

Sir Ronald Ross, Discoverer of Malaria's Source, Dies in London

Almost forgotten and in dire poverty, Sir Ronald Ross, discoverer of the relationship between malaria and the mosquito, died in London on Sept. 16. Dr. Ross spent most of his career in public health service of some sort. He received the Nobel prize for medicine in 1902. In his later years he is said to have lived in most meager circumstances, and at the time of his death, which came at the age of 75, a fund was being raised to provide for his care.

On the night of the day on which he made his most famous medical discovery, Sir Ronald wrote these verses:

This day relenting God
Hath placed within my hand
A wondrous thing; and God
Be praised. At his command

Seeking His secret deeds
With tears and toiling breath,
I find thy cunning seeds,
O million-murdering Death.

I know this little thing
A myriad men will save.
O Death, where is thy sting,
Thy victory, O Grave?

Dr. J. M. P. Smith, of the University of Chicago, Dies Suddenly

Dr. J. M. Powis Smith, professor of Old Testament language at the University of Chicago, died Sept. 26 aboard the Laconia in New York harbor as he was returning from a summer in England. His death was caused by cerebral hemorrhage. He was 65 years old. Dr. Smith was closely identified with the late Dr. William Rainey Harper, first president of the university, as student, literary secretary and later as colleague. At the time of his death he was vice-chairman of the department of oriental languages in the university. While Dr. Smith's reputation for scholarship was widely recognized by all specialists in his field, and by his many former students, his wider fame is due largely to the translation of the Old Testament which he edited, and a considerable part of which he himself made. He had reached the retiring age last December, but by special request of the administrative authorities of the university had continued his work until June, when his retirement became effective.

New Divinity School Buildings Will Be Dedicated

The new buildings of Colgate-Rochester divinity school are to be dedicated Oct. 20, 21.

Disciples Hold One-Day Conventions

The 10th annual series of one-day conventions held each autumn by the Disciples of Christ is planned this year from Oct. 31 to Nov. 18. In 39 states and Canadian provinces 183 conventions will be held.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Blonde Venus

(Marlene Dietrich) (Paramount) Cabaret-singer heroine, unfaithful wife, turned out by husband, kidnaps her child, and is hounded by detectives from town to town. Finally surrenders child. Follow poverty, degradation, then sudden success in Paris night clubs, and final reconciliation.

A: Unconvincing. Y: No. C: No.

Chandu the Magician

(Edmund Lowe, Bela Lugosi) (Fox) Well produced screen version of the radio serial. Struggle between Chandu, a yogi with hypnotic powers, and ambitious madman affords plenty of exciting action reminiscent of old-time thrillers. Lot of hokum but good fun if not taken seriously.

A: Fairly amusing. Y: Entertaining. C: Exciting.

Ghost Valley

(Tom Keene) (RKO) A western melodrama made according to the usual formula of hard riding, straight shooting and mush fighting. A mass of plot and counterplot and mystery involving a deserted mine in which gold has been discovered.

A: Hardly. Y: Rather good. C: Good but exciting.

The Most Dangerous Game

(Joel McCrea, Fay Wray) (RKO) The superb Cooper-Schoedsack photography now wasted on feeble, artificial, preposterous scare-story about crazed Cossack hunter who tired of tigers and now hunts men on South Sea Island. Grisly thrills, mediocre acting throughout, and silly comedy by Robert Armstrong.

A: Waste of time. Y: No. C: No.

The Painted Woman

(Peggy Shannon, Spencer Tracy) (Fox) Sex, booze, violence and murder in another episode of the South Seas. Complications in the life of a waterfront Magdalene struggling continuously against brutal sailors and other male derelicts, before finding real love and happiness.

A: Hardly. Y: No. C: No.

Hat Check Girl

(Sally Eilers, Ben Lyon) (Fox) Lively mixture of night-club life, booze parties, gangsterism and a murder. Rather complicated and fast-moving plot built on trite situation of poor girl in love with rich boy whose father causes temporary trouble.

A: Mediocre. Y: No. C: No.

The Phantom Express

(William Collier, Jr.) (Majestic) Dull and amateurish railroad mystery-melodrama. The villains, in their attempts to seize a western railroad from its rightful owners, disguise an airplane as a ghost train to cause wrecks.

A: Hardly. Y: Fair. C: Good but exciting.

Best Recent Films for Family:

Fast Companions
Movie Crazy
Mr. Robinson Crusoe
My Pal the King
The Night of June 13
70,000 Witnesses

Films of Especial Interest for Adults:

Almost Married
Back Street
The First Year
American Madness
Love Me Tonight
Washington Masquerade

BOOKS RECEIVED

The Rebel Prophet, Studies in the Personality of Jeremiah, by T. Crouther Gordon. Harpers, $2.00.

Have We Outgrown Religion? by Charles R. Brown. Harpers, $2.00.

The Angel in the Soul, by Joseph Fort Newton. Harpers, $1.00.

Modern History, by Carl Becker. Silver Burdett, $2.25.

The Lesson Round Table, 1933, edited by Richard D. Dodge. Cokesbury, $1.25.

The Forgotten Man, by William G. Sumner. Yale University Press, 10 cents.

The Surge and Thunder, Trends of Civilization and Culture, by Charles Gray Shaw. American Book Company.

Jesus After Nineteen Centuries, by Ernest Fremont Tittle. (Yale Lectures on Preaching.) Abingdon, $2.00.

What Should Be Done—Now, a Memorandum on the World Situation, by H. G. Wells. John Day, 25 cents.

The Poetry Contest, a Dramatic Phantasy in Three Acts, by Henry Brenner. The Raven, St. Meinrad, Ind., $1.00.

Jesus in Our Teaching, by Clarence Tucker Craig. Abingdon, $1.50.

Within the Palace Gates, by Anna Pierpont Siviter. W. A. Wilde Co., $2.00.

Next Week

the series of articles on

THE WAY OUT

will begin with a presentation of a modernized form of Capitalism as a solution for the world's economic ills. The author—

WILLIAM TRUFANT FOSTER

is the director of the Pollak Foundation for Economic Research and one of the most widely known writers on economic questions in the nation. Dr. Foster will be followed by PAUL BLANSHARD, who will present the case for Socialism, and SCOTT NEARING, who will speak for Communism. Other contributors to this series will be announced later.

Don't Let Your Friends Miss This Series

of articles. There are special new subscription offers available for them!

The Christian Century
440 S. Dearborn St., Chicago, Ill.

I wish to enlist a friend or two as regular subscribers to THE CHRISTIAN CENTURY. Please send me details of the special offers you are making for new subscriptions.

NAME.....

ADDRESS.....

The Greatest Story Ever Told
Now Presented in Unforgettable Form

THE WHOLE STIRRING DRAMA OF BIBLE EVENTS TOLD IN PICTURES AND INSPIRING NARRATIVE!

WHAT STORY can compare with the Bible! For drama, for historic importance, for sweep and majesty, for inspiration and moral guidance—here is the world's masterpiece of literature.

Now for the first time the wonderful story of the Bible is retold in clear narrative form, in proper chronological order, in simple understandable language, just as the modern historian would write it. Not a re-translation, but a complete retelling of the story *for the story's sake*, so that every man, woman, and child can read it with pleasure and come to understand its people and its events better than ever before.

But more than that—every important character, every scene and event in the Bible is ILLUSTRATED in this work. *There are 3,000 pictures here*—think of it! Pictures on every page!

What better way to know and enjoy the whole Bible than through this vivid story-and-picture presentation?

THE SACRED PAGEANT OF THE AGES
8 BEAUTIFUL VOLUMES - 2500 PAGES - 3000 PICTURES

Dr. J. E. Holley, the author, spent 25 years and personally traveled 70,000 miles in the preparation of this work. He personally visited and photographed every place of Biblical importance, and went to the leading art galleries of the world for illustrations for these volumes. That is why THE SACRED PAGEANT OF THE AGES is so fascinating. In the inspired paintings of the world's greatest artists you see the famous characters and incidents of the Bible; in numerous specially prepared maps you follow the Biblical characters from place to place; in hundreds of exciting photographs you see what these places actually look like; and in the text of these volumes, you have the story which unites them all together in one colorful, stirring panorama.

As Exciting as a Tour of the Holy Land!

In these books far off places beckon you away from humdrum routine. On this hill top Jerusalem rests in splendor, ancient and beautiful. There is the Mount of Olives—over yonder the Sea of Galilee—the placid little lake where the Saviour walked on the water. Not far away is Nazareth—the "home-town" of Jesus. And then there is Bethlehem where he was born. You can extend your journey and follow Joseph in his flight with his family to Egypt. The entire ancient "world" is pictured in these books: Rome, Macedonia, Greece, Egypt, Babylon, Assyria. You will tour the Bible lands from end to end.

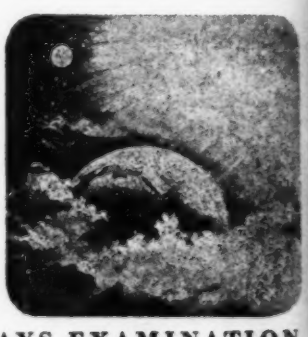
Children Love This Bible Story

A child will never tire of THE SACRED PAGEANT OF THE AGES. Both pictures and text hold the child's fascinated interest. Here are thrilling deeds, adventures, battles, the clash of swords, the fanfare of trumpets, the whirr of arrows and the beat of horses' hoofs. Any parent bent upon the proper home training of children will be delighted with these volumes. The reader follows the footsteps of Jesus of Nazareth from place to place and cannot but feel a deeper reverence. What a wholesome influence, what a cultural advantage to grow up with such books!

From Genesis to the Birth of Christ and the Spread of His Gospel

THE SACRED PAGEANT OF THE AGES is alone in its sphere. It is NEW. It is DIFFERENT. There never has been anything written on the Bible and its magnificent story like these volumes. Everything is told chronologically. Every character is found in his right place. Every country and people are accurately described. Every historical event is told in detail, and in proper sequence.

Save 60%



This beautiful set of books, bound in Brown Artcraft, printed on high-grade enamel paper, sells regularly for $49.50. But we have a limited supply of these sets which we are offering for a short time for only $19.70, in easy monthly payments—a saving of 60%!

Dr. S. Parkes Cadman says:

"THE SACRED PAGEANT OF THE AGES has been written in language that is clear and convincing for adults and children. The numerous illustrations, maps, and descriptions which embellish these volumes augment their attraction. They give a realistic touch to Bible lands, scenes, and characters . . . But the best commendation of these volumes is that they stimulate a needed interest in the Book of Books itself."

FREE FOR 10 DAYS EXAMINATION

WM. H. WISE & CO., Publishers, Dept. 2210,
50 West 47th Street, New York.

Reserve for me one set of THE SACRED PAGEANT OF THE AGES, 8 volumes bound in brown Artcraft. Notify me when the books are ready and I will send the usual one dollar deposit. Ship the set with all carriage charges prepaid. If I return them after 10 days free examination, my deposit dollar is to be refunded at once. If I keep them you will accept it as a first payment and bill me at the rate of $2 per month until the total of only $19.70, your special low price, has been paid.

NAME .....

ADDRESS .....

CHICAGO PRINTERS, INC.

ISSUE 41

Fi

XUM